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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

Annual Statement of Principles*

1. Recent studies of the British and American armies have revealed an appalling state of ignorance of religion, and of indifference to the institutions of religion, among the masses of the people. This revelation confirms and justifies the criticisms of current religious education to which this Association has given voice during seventeen years. We recognize in this situation a call to deepen our understanding of the affirmative principles that must guide in any adequate reconstruction of religious education.

2. For some years before the war, commercial interests had been learning how to apply psychological laws so as to influence on a large scale the minds of the buying public. During and since the war, governments, using and extending these methods, have succeeded in controlling the thinking and the ethical outlook of whole peoples. At the present moment political and economic interests have at their disposal a definite effective technic for the making of public opinion. This technique includes the choice of facts that shall be allowed to reach the public; it includes also constant and often subtle appeal to emotions and prejudices. The whole constitutes an art of making up other men's minds for them.

3. In this situation religious education must accept the duty of forming a religious public opinion. But religion must not imitate the types of propaganda that withhold facts and stimulate prejudice. Our problem, rather, is to lead the people to do real thinking in the light of the great historic ideals and in the light also of correct information.

4. This is not a problem of adult education merely. For the foundations of public opinion, its most persistent presuppositions, are laid in the experiences of children—their experiences not only in the school whether of the state or of the church—but also in their contacts with society as it is. Education has never paid adequate attention to the informal and unintended training that children actually receive.

5. The immediate and most pressing problem for religious educators concerns, therefore, the development of co-operative religious thinking upon the part of both children and adults. To this end the methods and the results of the scientific study of society must be incorporated into the courses for older pupils, and methods that promote reflection rather than mere imitation and compliance must be adopted in all grades.

*"Findings" of the Seventeenth Annual Convention of the Religious Education Association, at Pittsburgh, March 19-22, 1920.

Church School and Public Opinion

The Responsibility of the Church School in the Formation of Public Opinion

FRED LESLIE BROWNLEE*

Since public opinion is such a mighty force in a democracy it needs to be studied psychologically, not only that the laws according to which it is formed may be known, but also that educational institutions may realize their responsibility in seeing to it that these laws are justly obeyed for the good of democracy and social living. The church school is one of these educational institutions and must therefore, in all seriousness, raise this question, What is my responsibility in the formation of public opinion? In attempting to answer this question, since we are so new at the game, I shall endeavor to define this responsibility chiefly in terms of opportunity.

In Ambassador Morgenthau's story of his experiences in Turkey during the recent war, in discussing the Turk's policy with reference to the extermination of the Armenians, he says:

"In order to accomplish this great reform, it would be necessary to murder every living Christian. The most beautiful and healthy Armenian girls could be taken, converted forcibly to Mohammedanism, and made the wives or concubines of devout followers of the Prophet. Their children would then *automatically* become Moslems and so strengthen the empire. These Armenian girls represent a high type of womanhood, and the Young Turks, in their crude, intuitive way, recognized that the mingling of their blood with the Turkish population would exert a eugenic influence upon the whole. Armenian boys of tender years could be taken into Turkish families and be brought up in *ignorance* of the fact that they were anything but Moslems. Since all precautions must be taken against the development of a new generation of Armenians it would be necessary to kill outright all men who were in their prime and thus capable of propagating the accursed species."†

This policy assumes three great principles, one biological, and the other two psychological. It assumes the eugenic wisdom of the mingling of blood. It assumes that a child will grow up in ignorance of what is kept from his environment. And it assumes that a child can be so influenced by his environment—we are using the term "environment" in a very broad sense, including ideas and ideals as well as things and people—as to make automatic in his life social, political and religious ideas and customs.

By 1915 this policy has been thoroughly Germanized. It had been a Turkish program for generations, but was not scientifically understood

*A paper read at the seventeenth convention of the R.E.A., at Pittsburgh, by Rev. Fred Leslie Brownlee, Associate Pastor and Director of R.E. at Pilgrim Congregational Church, Cleveland, Ohio.

† "Ambassador Morgenthau's Story," Doubleday Page & Co., p.291.

until the wisdom of the great genius of Germany was applied to it. In the homeland Germany had been doing this for fifty years. She had brought up two generations of people and had controlled, in the making, their social, political and religious ideals. What she did not want them to know she kept from them. What she wanted everybody to know she made a part of general education. And what she wanted her people to do she made automatic. Thus she felt secure, when she declared war with France, that her people would stand by her, and, like military automatons, do what she wanted them to do. We tried to think that the German people were not with their leaders in the war, but they were; not as eagerly as our boys were with Uncle Sam, perhaps, but certainly automatically and doggedly with them.

Our Catholic friends have very little use for the so-called materialistic psychology and pedagogy of today, but they have operated according to its fundamental principle, namely, that a child is at the mercy of his environment, and, in so far as that environment can be controlled can be indoctrinated with the religious and social dogmas of an institution. For centuries Catholic parochial schools were more or less unhampered in the control which they exercised over their children. In these later years their task has become more difficult because their range of control has been gradually limited, while the child's field of liberty has been enlarged.

In the meantime there has developed a strong school of educational psychology represented by men like Dewey* and Thorndike† in the field of general education, and Coe** and Hartshorne‡ in the field of religious education, which builds its educational programs on the assumptions that culturally each generation is at the mercy of its informal and formal education. In other words, the representatives of this school tell us that children do not inherit their social and religious presuppositions as they do the color of their eyes and hair or their instincts and capacities, but that they acquire these presuppositions through social contact with people and things. And they tell us, further, that in order to really get the educational job done we must unloose the shackles of "discipline" and appeal to natural "interests"; that we must be less concerned about "guidance and control" and more concerned about "freedom and initiative."§

If Germany, in fifty years, was able to produce sufficient public opinion, through education, to get across her war program; if Catholicism has been able to produce generation after generation of loyal Catholics through its parochial schools and churches; and, if modern educational psychology and philosophy have opened our eyes to what a truly plastic thing a child really is, then, in terms of opportunity alone, the responsibility resting on the church school in the formation of public opinion is incalculable.

* Democracy and Education; †Educational Psychology, Vol. 1;

** A Social Theory of Religious Education; ‡Childhood and Character.

§ Dewey, The Child and the Curriculum, p.14.

When the recent war broke out, and during the days when our own country was uncertain about its responsibility with reference to entering the war, some of us felt that the ideals of Jesus were about to be thrown to the scrap heap and that Christianity, like a beautiful sunset, was fading away, to return after the bloody ravages of war only to lure the idealists of another generation to suffering and death. But the war is over, and it has taught us nothing if it has not taught us that unless the idealism of Jesus is applied to every detail of social living we can expect history to go on repeating itself, with war following war at various intervals, until at last there will come a war colossal enough to bury the entire human race like the ashes and lava of a great volcano bury all life within its reach.

Up to date, we know of no government that has committed itself to this idealism of Jesus, and from a political standpoint the signs of the times do not look good. Even our own country is staying so far away from such a commitment that it has been afraid to join the League of Nations for fear that it might become involved in foreign entanglements that might call for national sacrifices. We thought that we entered the war and stayed with it to the end for purely ideal reasons. This has not been the case, for we have gotten fat from the war with only a minimum of sacrifice here and there. England and France and Italy surely have not committed themselves to the idealism of Jesus. If this be true of the Allies, how much more true it is of Germany and Austria and Russia.

And within these countries we turn to the various conflicting political parties to see if any of them have platforms committed to the idealism of Jesus and we find not a single party has done so. Industry shows the same results. Neither the owners of industry nor the workers are ready to look at their problems from the Christian point of view. Socially we are still calling each other "niggers" and "waps" and "dagoes" and "sheenies." True, there has been some improvement. There is more unselfishness in the world today than there ever was. The spirit of service is beginning to get the right of way as never before. But we know no government or industry or political or industrial party that has committed itself frankly and entirely to a program that has been socialized in such a thoroughgoing way as Jesus' vision of a universal divine family demands. Even the educational programs of great countries like England and America, which certainly are looking up from a social standpoint, are not committed to such high and lofty idealism.

What institution, then, has, at least nominally and in many cases really, committed itself to this task? Is it not the church of Jesus Christ? And can we not use the word in a very broad sense in this connection and include all churches, no matter what their form of government and creed may be? All of them claim Jesus as their fountain-head. Some of them do not understand him very well, it is true, and others do him little credit. But they all sit at his feet to learn of him, and, were it not for the fact that in many cases the eyes of their followers are closed to a human view of him and their ears stopped to his social message because

of worn-out dogmas and threadbare traditions, Christians would be much more united and effective.

Now then, if the church of Jesus Christ is the one and only institution openly and frankly committed to the idealism of Jesus, and if the modern school of educational psychology and philosophy is close to the truth, then the burden of responsibility with reference to the formation of public opinion centered in this idealism rests upon the church school. When we think of our task in these terms, as leaders in the church school, we begin to be conscious of the tremendous responsibility resting on our shoulders. There is nothing so big, and so grand, and so glorious, and so worth while as our job. And for this task, to use Professor Athearn's timely words, "There is need of an educational leadership that will die for the cause—for a revival of that disinterested spirit of martyrdom which gives up life itself that the cause may live."*

In assuming this responsibility there are at least four big things that the church school needs to do more zealously and in a more Christian way than it has been doing them. The *first* of these is to *rejuvenate the Home Department* until it becomes something more than simply an instrument of carrying the International Uniform Sunday School lessons to invalids, shut-ins, and the aged and infirm. I am not saying that this should not be done. God bless the devoted people who are doing this work; may the work be continued. But the Home Department must be rejuvenated. It must be yoked with the Cradle Roll so that the work of the church school does not move in a straight line from the cradle to old age, but in a perfect circle, embracing both the cradle and old age. The center of responsibility in all education is the home. Start things right there and the battle of life is won. Christianize attitudes in life in their incipient stages and they will be Christian throughout life, provided, in a larger way, the church school does its work. It is in the home that the child begins to adjust himself to people and things and form ideas. What is the Home Department doing with the young home-makers? What connection has it established with the pastor and the wedding ceremonies he performs? What is it doing to help these new home-makers to get a great democratic Christian vision of the home as a place to share the real problems of human living in the most intimate and vital ways? What is the Home Department doing to give parents a vision of the home as the finest educational institution on earth and themselves as the child's natural and best educators? Much can be done along these lines and it is a task to which the Home Department might profitably address itself.

The *second* thing that the church school needs to do if it would assume its full responsibility for the formation of public opinion centered in the social idealism of Jesus is to *socialize its own curriculum*. In spite of all that has been said about the church school not being primarily a Bible School it nevertheless is operating as such in most churches. Professor Betts justly calls our attention to the fact that, "The materials of the

* "A National System of Education" Intro. p. vi.

Bible, like all other cultural material, are to be valued, not as a collection of sacred writings, but for what, because of their spiritual power they will do in transforming life. We are to have, not Bible Schools, but schools of religion; that is, of life."*

In our church schools we need to Christianize the attitudes of growing children toward money and its use. If men are ever to invest their money, not primarily for the highest dividends they can collect, but for the service they can render; and, if men are ever to work, not for the highest wages they can get, but because of the service they can render, then the church school has a responsibility in the formation of public opinion in this respect. And the same is true in matters pertaining to colored people and foreigners. If we are all sons of one and the same God, then bring children up to think so and act so. Little children have no trouble along this line. They can love their colored mammies just as easily, and sometimes more easily than they can love their own mothers. And who is the foreigner, and who gave us the divine authority to Americanize him? If Americanism is a certain idealistic spirit instead of a matter of language and a technical knowledge of laws and constitutions, as a thoroughly Americanized "foreigner" points out in a timely article in the February *Atlantic Monthly*, then many Americans as well as foreigners need to be Americanized. There is a big place in the church school to sow seeds for this kind of public opinion.

Professor Coe recently made an address in Cleveland which evoked not a little criticism and provoked a lot of thinking, as it revealed precisely this fact, that the average person connected with the management of a church school or its teaching staff has scarcely begun to think of the church school's work in these terms.

In the *third* place, there is a big opportunity to form public opinion *through the church school in its worship*. When we think of worship we usually think of three things, singing, praying and some kind of a brief devotional story or talk. The average song book, the average public praying, and the average devotional talk employed in the church school still are dedicated to individual salvation. The public opinion that put across the orthodoxy of yesterday was put across by song, prayer and preaching. The doctrines of man born a lost sinner, the blood atonement, and hell as a place of torment and heaven a paradise of rest and hallelujahs, were sung, prayed and preached into people's minds. In other words, they were indoctrinated. What happened in the Sunday-school was but a miniature of what took place in the church.

Today, for the most part, we are trying to teach one thing while we sing another, and the only persons left in our churches to pray or give devotional talks are persons steeped in the concepts, phrases and symbols, which, if they were listened to seriously, would raise conflicts in the pupils' minds, instead of reinforcing with a wholesome and proper emotionalism the great social ideals of Jesus. Some good things are being done, but only in spots. They need to happen more widely if we

* *RELIGIOUS EDUCATION*, Feb., 1920, p. 6.

would talk effectively about the church school as an agency in the formation of a public opinion that will guarantee a social democracy that is saturated with the idealism of Jesus.

And, finally, more work of a real practical nature needs to be done, not only in our thinking, but also in our giving, if we would effect a sane and workable practice of social service and internationalism. Progress which is commendable has been made along two lines: many church schools and individual classes are engaged in some kind of philanthropic work, and missionary education and giving are becoming common. But we must go deeper in this matter.

Modern philanthropy and old-fashioned charity and alms-giving are far apart, but they involve an essential division of people into classes; those who have more than they need and those who have less than they need; those who are independent and those who are dependent. If we sense the modern social theory aright it means that our social problems will never be solved until somehow these distinctions are eliminated. People are not incensed by the difference in capacity they find among each other. Even our finest Christian seminaries have their presidents, deans and heads of departments. This will always be, and no one will find any particular fault with it. The only question will be, Does democracy reign in the group life; is justice administered in the fixing of salaries? People want justice and righteousness. They are not concerned about inequalities in ability.

What we need to do is to develop a public opinion that goes deeper than philanthropy and charity. People want a square deal, not charity. Society as a whole, not a privileged class in society, owes every baby plenty of pure milk. When a Primary Class in a church school furnishes milk for poor babies at a dispensary it is doing a good thing under the present social dispensation, but educationally it will not go much farther than to teach a rich child that he should do something for a poor child, or that a more favored child should do something for a less favored child. In other words, would we not be training for that smug sense of satisfaction that many rich and favored adults have today in being generous? The cries we hear from all over this troubled world are not cries for generosity or charity. Men want justice, a square deal. If there is to be a fund to help tide people over emergencies it must be a common fund that everyone can have a part in supplying. The seeds of this kind of social living need deeper soil than contributions to dispensaries and day nurseries alone can furnish.

Turning to internationalism, we see the same difficulty in missionary education. What we need right now in our foreign business enterprises is a commercialism that shares the missionary humanitarianism and idealism. Many a man will give to missions who at the same time is exploiting commercially the very people for whose evangelization he helps to pay the salary of a missionary. The same is true of many who are the instruments of framing our international political policies. They believe in missions and missionaries. To these enterprises

they give their money. But this does not make them Christian in their international policies. On these issues public opinion needs to be developed, and where can we find an institution more responsible for this than the church school?

The world war put the American flag central in every church school in America. This was a great thing and none of us would have had it otherwise. The oath of allegiance to the United States was taken almost every Sunday in thousands of schools. This, too, was a justified patriotism. Excellent symbolism and pageantry were also employed to do the same worthy things. But what about world citizenship? What about an international pageantry? What about an oath of allegiance to a united and redeemed world? You say we have our salute to the Christian flag? Yes, we have, and so far so good, but this whole matter needs to be followed up more repeatedly and faithfully.

If we fail in these things then we fail indeed, for the big task of the church school is to create such public opinion and practice as will inevitably Christianize all social, economic, industrial, national and international ideals. And we can't do this by instruction alone. We must sing about these things and pray about them. We must dramatize them. We must live as though they were true, particularly in the play life and developing life of the children. And, above all, we must gather into our church schools, as teachers and workers, people who are devoted to these things in the same whole-hearted and whole-souled way, as the good and kindly Sunday-school teachers of days gone by were sacrificially devoted to the personal salvation of our individual and originally sin-besmirched souls.

The Formation of Public Opinion Through Motion Pictures

HAROLD A. LARRABEE, M.A.*

The Scope of the Medium. To what extent is it possible to influence public opinion by the use of motion pictures? This question must first be answered from the point of view of the production of the films, and, secondly, from that of distribution. For our purpose, it will be convenient to divide the films into five classes, on the basis of their ultimate presentation to the public, as follows:

1. *Theatrical* or Commercial-Dramatic Films, the 5-8 reel "features" with a starred player, including comedies.
2. *News* Films, pictorial reviews issued weekly, the screen newspaper or magazine.
3. *Educational* Films, many sub-divisions, viz: Travel, Classical, Juvenile, Religious, etc.
4. *Industrial* Films, in part educational, for advertising purposes, overtly or otherwise.
5. *Propaganda* Films, may take any of above forms, or be simply propaganda, political films, etc.

What are the possibilities for production in these fields of the industry? In the theatrical field, owing to the large opportunities for profit, there are no limits in sight. The last few years have marked an enormous influx of capital into this "fifth largest industry," until unlimited money is now at the disposal of the manufacturers of pictures. The reason for this sudden deluge of wealth has been the penetration of the motion picture theater into every sizable hamlet in the country, inoculating the masses with the "movie" habit. The secret of success has been the habituating of the public at large to a constant demand for new thrills, new faces, and new (?) plots on the screen, the result of incessant newspaper and magazine publicity.

The news films have won a secure place on the programs of the larger theaters, thereby sharing in the resources available for dramatic films. They embrace world-wide organizations working with a speed nearly approximating that of newspapers, which they may possibly replace.

Educational films have slowly won their way into the theaters, chiefly by combining educational and dramatic values. The theater being a place of amusement, nothing lives on the theatrical screen that does not possess dramatic flavor. Expeditions are at work all over the globe, some of them aiming to photograph "every form of wild animal and natural life in the remote places of the world." The adoption of

*A paper read at the Annual Meeting of the Council of Religious Education, at Pittsburgh, under the general theme of "The Formation of Public Opinion" and the special topic of "The Technique, Sources and Objects of Propaganda", by Harold Larrabee, M.A., student at Union Theological Seminary and Director of Religious Education at the Old First Reformed Church, Brooklyn, N.Y.

the motion picture by schools, churches, and community centers has greatly increased the demand for educational subjects.

Of recent years business concerns have realized the utility of the motion picture in selling goods, attracting investors, and preaching contentment to employees. Companies have been formed to exploit this advertising value of the cinema, now utilized chiefly by the larger business interests. Like all novelties, industrial films will attract attention merely as motion pictures for a certain length of time; but the era of increased demand for subtlety and ingenuity, as in press advertising, has already set in.

The production of films for specific purposes of propaganda has begun to accompany large movements in the field of politics, religion, and charity, health and thrift campaigns, and so on. In the governmental film activities during the war, when the resources employed were limitless, we have an example of what can be done in the way of strictly propaganda film, produced by the best talent and backed by large amounts of money.

The future of propaganda films as a business proposition depends on the results obtained in the long run. Most propaganda films (so understood by the public) must be produced at a dead loss, unless their sensational nature justifies a theatrical showing. Their manufacture must, therefore, be accessible only to those having large values at stake, who are willing to risk productions for doubtful moral effect over long periods of time.

How many people does the motion picture reach, and under what circumstances? What results may be expected from efforts to influence public opinion through this medium? These are the questions of distribution to which we must next apply ourselves.

According to statements by prominent film men, the last reliable figures upon the number of commercial motion picture theaters in the United States were obtained in 1914, when there were about 12,000. In the opinion of many authorities the number has decreased since that time, owing to the "swallowing up" of the five and ten cent houses by the larger theaters during the war. A recent newspaper estimate places the number at 16,200; but 12,000 to 15,000 is probably more nearly correct. Of these 317 are listed as "First-Run" houses, located in 133 cities in 38 states. In these houses films are shown immediately on issue; in fact it has been stated that it is possible at the present time through the organization of exchanges brought about during the war drives, to exhibit any given film simultaneously in every motion picture theater in the United States!

The publishers of motion picture magazines state that no trustworthy estimate can be made of the total attendance at the theaters for any given period. Some have reckoned that one-third to one-half the population of the United States enter motion picture theaters weekly; others as high as ten million each day. The lowest total figure likely (to make the business profitable) would be above three millions daily, while five millions is probably much nearer.

What draws the millions into the film houses not once, but twice and thrice weekly? The answer is, first, amusement. They may be instructed, educated, cajoled; but they come for another purpose—to be amused. And the first drawing-card for amusement is the "star" of the picture, or the title of the film. Music, news reels, scenics, are side attractions; the stars make the fortunes for themselves and their employers.

News films are regular features at the larger theaters and many vaudeville houses as well, reaching perhaps one-fourth to one-third of the total attendance at the motion picture theaters, and a few through other agencies.

It is a great surprise to most persons to learn that there are more motion picture projection machines being operated outside the theaters in this country than inside them. In 1914, when there were about 12,000 theaters, there were about 18,000 projectors in use outside theaters. Undoubtedly the excess outside is considerably greater now than in 1914. The non-theatrical field offers a greater number of machines, but not nearly such a large audience, nor the corresponding opportunity for profit. Some 3,500 of these machines, we are told by the *Boston Traveler*, are in churches; the rest being scattered in schools, colleges, community centers, settlements, and private homes.

Educational films in the form of screen magazines are often found in these theaters. *The Ford Educational Weekly* was, in March, 1919, being shown in some four thousand theaters. Theatrical audiences crave amusement primarily; non-theatrical audiences are willing to be educated. This means that educational films can be produced with a different standard in view. They must be interesting; but just as the high school does not teach current magazine literature, but the classics; so the educational film, not depending on evanescent publicity, may be produced for the years to come. The theatrical film is the motion-picture *Saturday Evening Post*, the educational film may aspire to be the motion-picture *Encyclopaedia Britannica*.

Propaganda films generally reach the public through an independent showing, in a hired theater or by motor-truck projection. The goal of propaganda managers is, of course, the regular theater program, but it has been found a difficult objective to reach. Vast resources are necessary, as in the case of the Government, and great skill in manipulation, to produce a film sensational enough to be "put over" on the theatrical interests.

Do motion pictures reach the people? In some form they reach nearly all the people in the United States, not yearly, nor yet monthly, but some say, weekly.* The vast majority look to the screen for amusement,—diversion from the daily task; but the number who are instructed by the motion picture is constantly growing. Professor Ernest W. Burgess of the University of Chicago, a sociologist, in a report to the Chicago Censorship Commission, summarized observations by 237 teachers of

* Lane, F. K., ex-Secretary of the Interior, *Educ. Film Mag.*, Dec. 19, p. 14.

over 100,000 school children; and concluded that 50 per cent of the children were vitally affected by the motion picture; and that in relative influence on their lives, the home stood first, the school second, *the movies third*, and *the church fourth*. If this be said of children, for whom motion pictures in the theater are certainly not designed, what shall we say of adults?

THE USE OF THE MOTION PICTURE AS PROPAGANDA

Turning from this survey of the motion picture in general, both from the point of view of the resources behind production and the field before distribution, we come to specific instances of the use of the films in forming public opinion.

Theatrical films affect the ideas of those who see them in two ways: first, by their conventional moral standards; and second, by their direct use to convince the audience of the right or wrong of a particular cause.

The subtle colorings in many films, which have a great effect upon the ideas of the masses, lie more in the field of censorship than propaganda. Fortunately, perhaps, the screen is slavish in its devotion to popular outward convention. Consider but a few of its unalterable canons: that a rich man is bent on villainy; that a poor man is *per se*, noble; that "finding real love" removes all pasts; that ex-convicts surpass in morality most men who have remained at liberty; that infants or their clothes will by their mere presence reform the hardest characters; and that most of the world's romances take place in Greenwich Village, desert islands, the frozen North, or Riverside Drive.

The public, you say, will have what it wants; but can it not be told what to want? Take a single instance: a recent newspaper story states that "the feeling that all American films contain 'dry' propaganda rapidly is assuming alarming proportions in foreign countries **** nothing could be further from the truth." The American movie convention makes liquor and crime synonymous; hence the foreign suspicion of our films!

To what extent are theatrical films used directly for propaganda? An examination of the list of 840 feature films produced between September 1, 1918, and September 1, 1919, reveals only 15, or 1.7 per cent, suspected of specific propaganda purpose, such as: Anti-German, Pro-Christian Science, Anti-Venereal, Armenian Relief, Salvation Army, Draft, Anti-Radical, Pro-Food Conservation, and Political.

The most noted film of this sort is of course "The Birth of a Nation", which has been attacked as propaganda by the negro race. No single film has had a greater influence, arousing race riots in some places and promoting conciliation (as between North and South) in others. A word should be said also of another class of these films, which have so far proved to be distinctly crude and misdirected, the anti-Bolshevist films, most of them harping on the alleged nationalization of women.

Motion pictures of news events have much the same usefulness for propaganda that the press has—they may be “colored.” This coloring process may affect either the film itself, or the captions, or both. At first blush one might easily be led to believe that the camera does not lie. Seeing motion pictures of a victorious general entering a captured city makes believing easier than merely reading a news dispatch. But the camera may lie. More likely, the camera will not tell the whole truth. The motion picture photographer may take only the things he wishes to emphasize. At a critical moment the film may shift its scene and the meaning with it. A common example might be adduced in the war pictures which were permitted to reach us, showing the doughboys to be creatures who were eternally engaged in grinning, fondling pets, and devouring food, playing baseball and fathering French orphans. In other words, we saw only one side of the picture.

It is conceivable that a situation like that in Mexico might be handled similarly—one faction photographed only in its saintly aspects, the other always at villainy. Just as the newspaper selects events for our attention, headlines one thing and ignores another, the screen pictorial edits the scenery.

A second opportunity for “coloring” news films lies in the captions. Here a psychological factor enters in, that of expectation. That is to say, if we are told distinctly in a caption that a certain event is to be shown us forthwith on the screen, we expect to see the event, and are likely to see it! At least we are likely to attach to it the meaning pointed out in the caption. Suppose, for instance, we are to be shown some scene of disorder in which members of foreign factions clash, people whom we cannot identify off-hand. We are certainly likely to believe the Blank party guilty of whatever the captions may impute to them, regardless of the looks of the picture.

Like all agencies for transmitting information, the news films can be used for good or evil. It is important, therefore, to know who is using them, and for what purpose. The interests behind the daily press we can identify, in general, for the law compels a statement annually. A similar law should reveal the owners of the news weeklies, all but two of which, it is said, are now under the control of one newspaper magnate.

The remaining three groups of films—Educational, Industrial, and strictly Propaganda—are so closely related that it will be difficult to distinguish between them. All the good industrial and propaganda films have educational value. We are concerned at this point with the educational films which instruct with a particular bias in view, rather than merely to inform. Such are: Biblical films, health films, Red Cross propaganda, forestry, public roads, and agriculture films, in short, all instructional films not advertising a special business interest.

As a matter of technique, the most successful of these films make use of a story interest. Take for instance a “Pig Club” film which was produced by a Banker, a Breeder, and the Chamber of Commerce in

Fresno County, California, at a cost of about one thousand dollars. It shows a boy on a farm who buys a pig, raises it, and sells it at a fine profit—the sort of a human interest story in which any boy would be interested.

The use of educational films by governmental agencies is on the increase. The Public Welfare Commission of the State of Illinois has recently completed films showing the old and new methods of treating the insane in state institutions. The National Tuberculosis Association has four films dealing with the white plague; the Army uses motion pictures in recruiting; the Elks spent fifty thousand dollars on "The Greater Victory," a film advocating rehabilitation *via* the Federal Board for Vocational Education.

In all these instances organizations interested in the public welfare have sought to educate, or form public opinion at the source, by the use of instructional films. Often such efforts are at the same time appeals for support, financial or otherwise, which is a tribute to the effectiveness of the motion picture in stimulant action as well as enthusiasm. In any case the technique used in visual instruction adheres to the best educational theory of the teaching process: first, secure a point of contact with your audience; and secondly, connect the subject in hand with their welfare. The effectiveness of visual instruction properly conducted cannot be doubted. One has but to remember that "87 per cent of our knowledge is acquired through the eye."

The Use of Films in Religious Education. This phase of the use of educational films for propaganda is worthy of special mention. The adoption of the motion picture by the Sunday school and church has been slow but apparently sure. The religious film is still in its infancy compared to any other sort of motion picture.

There are three sorts of religious films on the market at present: (1) Biblical incidents; (2) Children's ethical stories; and (3) Sermon films. Film versions of Bible stories have long been on the market, and practically none of them are satisfactory from any useful point of view. The costuming and the acting has in most cases been so artificial as to make the stories seem entirely unreal, even ridiculous. Press reports indicate that an effort is to be made to film the Bible on a more inclusive scale in the near future; and it is hoped that the producers will work from a critical "scenario" and not literally from the text as we now have it!

Somewhat better in technique are the ethical films for children, based on childhood situations, with child actors. These films are altogether too few in number, and form no extensive library for a whole year's showings. Film sermons, a recent example of which, "The Stream of Life," has been shown widely in New York churches, are strictly for propaganda purposes, not education.

The poverty of the missionary movement in suitable films was revealed at the Methodist Centenary in Columbus, Ohio, 1919, where the largest screen in the world was erected for displaying motion pictures.

Dr. Sumner R. Vinton pioneered in this field in taking motion pictures of his work in Burma. "From Krishna to Christ," photographed by native Indian camera men, was shown at the Centenary with great success. Two expeditions have recently sailed under the auspices of the motion picture division of the Interchurch World Movement, to "capture the Far East for the screen." One group of films, showing specifically missionary enterprises, will be shown in churches; while the other, called "World Outlook on the Screen," composed of interesting bits from many out-of-the-way corners of the earth, will appear elsewhere.

Another venture in the field of religious motion pictures is that of the Catholic Art Association, New York, which has produced an eight-reel film called "The Eternal Light," at a cost of \$350,000, to be shown in Catholic churches throughout the country.

Industrial and Commercial uses. As early as 1912, the United States Steel Corporation inaugurated the use of the film in its relations with its employees. Their first effort was called "An American in the Making," and dealt with safety in industry and the lately popular Americanization. The moral throughout was the benevolence of the corporation, and its solicitude for its employees' welfare. A second film, "The Reason Why," carried substantially the same message in 1917. Other big business interests have used the motion picture to great advantage in solving internal problems of accidents, wastage, and holding employees. Probably the most striking results were obtained by the Ford Company's safety films. According to an article in the *Educational Film Magazine*, August, 1919, some 34,821 men saw the safety films at the Ford plant from January to June, 1919, resulting in a 27 per cent decrease in the number of lost time accidents.

The aggravated labor unrest has made the problem of contentment of the employee of paramount importance. In this process the films can be used in several ways. Employees of large concerns may be shown the details of other departments, to impress them with the excellence of the working conditions in general and the high standing of their employers. They may even be shown the unsatisfactory conditions existing in the works of their competitors. More important, however, are the films dealing with the labor problem in general. Several such subjects have been produced, mirroring the conventional philosophy of benevolent capitalism, the virtues of thrift, the possibility of sudden riches, the iniquity of the agitator, and similar conservative axioms. It is reported that under the auspices of the Chamber of Commerce, of a middle Western city, films with this purpose were shown from motor trucks to large audiences with quite the desired effect, ascertainable in the reduced number of strikes during the period thereafter. No films from the point of view of labor have appeared to date.

The national advertiser is concerned with the problem, how reach the most people most effectively? And of course the motion picture theater with its millions of attendance nightly presents itself at once as the channel *par excellence*. But the constant attendants of these

houses will not manifest enthusiasm longer over a picture just because "it moves." They demand quality, and resent having to gaze at an endless series of gaudily colored slides extolling the merits of the local merchants. More and more they are coming to resent the advertising film at a theater which charges a stiff admittance, even though the film be "thrown in" as an extra.

In consequence, subtlety is now the watch-word in the industrial field. The climax in this respect, so far as the writer can testify, has been reached in a film produced by Harry Levey, who has been called "the D. W. Griffith of the industrials." This film, called "The Hope of the Hills," was given a private showing in New York City some months ago, and widely advertised in the press as a social service affair. It shows the regeneration of some eleven thousand poor whites in Knott County, Kentucky, under the leadership of a Mrs. Lloyd, who operated the Caney Creek Community Center, Pippapass, Kentucky. According to the *Educational Film Magazine* for October, 1919, this film, six reels in length, was produced for the *Multigraph Company*, and advertises their machine, which is introduced only at one or two critical junctures. To what extent this film has been shown elsewhere the writer is not aware, but it furnishes an excellent example of the new school of "soft-tap" as against the "hard hammer" motion picture advertisers. It is no longer necessary to be blatant; better advertise your goods by the subconscious method!

This subtle school of advertising is likely to have considerable sway during the next few years, until the audiences "get wise" to the technique and suspect every film of ulterior purposes. This will eventually kill the process for a long period thereafter.

There is another important phase of this matter of the industrial film, subtle or otherwise, and that is the attitude of the exhibitor, governed of course by the business aspect of the matter. An exhibitor makes money either by holding and increasing his audiences or reducing his film rental charges below the losses in audiences. In other words, if industrial films do not please his patrons, they may still fill a place on his program because they cost him little. But the feeling is growing at present that ultimately exhibitors must be *paid for showing* any picture with the "industrial" taint.

Any such procedure, fair as it obviously is, is bound to mean a great change in the attitude of exhibitors toward industrial films. When they become not merely a relief from big rentals but a source of revenue, the temptation to show them will be well-nigh irresistible. But audiences are sensitive, particularly in these days of rising admission rates; and industrial films at any great length or in great numbers will find a scant welcome unless liberally camouflaged.

Propaganda Films. Under this division we shall consider all films produced for a specific propaganda purpose not commercial, *i.e.*, political films, nationalistic films, philanthropic drive films, and religious denominational propaganda films. Foremost among these examples

stands the Governmental film propaganda during the war, which has given us a large-scale example of the direct use of the motion picture in the formation of public opinion.

Motion pictures played a great part in maintaining the morale of the American armies and their allies. Some thirty million feet of film was supplied each week to the Government by the Community Motion Picture Bureau. Much of it went abroad, to France, England and Italy, in order to show to the tired warriors of those nations that the Americans were really on the way. Neutral countries were liberally supplied with films showing the justice of America's cause. The Committee on Public Information organized a Division of Pictorial Publicity under Charles S. Hart, which arranged for the production of pictures by the Government, later sold to private distributors. It is believed by many that this was a great mistake, allowing private parties to exploit Government guaranteed films in commercial theaters, when they might have been shown everywhere under Government supervision.

The great effort was of course to interpret America to the Allies. This involved counter-propaganda; for it is said that enemies of the Entente secured a large number of the worst type of American "vampire" films, which were then shown in Allied countries in an effort to give our fellow-fighters the impression that we were a corrupt, sensual, money-grubbing people. William A. Brady headed a great drive to counteract this insidious propaganda by deluging the Allied countries with the best examples of the cleanest American films which could be assembled from our producers.

How much was accomplished in our own country by the use of the war films cannot be stated, mainly because the end of the war suddenly interrupted most of our propaganda activities. "Made in America" was a film designed to popularize the draft, but appeared some time after the need for such propaganda had disappeared. The scenes of actual fighting involving American troops also appeared late. Probably the news films, carefully edited by the Government censors, added more to the civilian morale than the strictly propaganda films.

National propaganda in motion pictures still continues, both in the interests of better understanding and of revolution. In the case of England, W. E. Faulkner, of the Northcliffe papers, recently arrived in New York, stating that he is "solely concerned with the creation of a better understanding between America and England through motion pictures." On the other hand, a film advocating Irish independence has been produced and is being shown in the interest of the "bonds" of the Irish Republic.

Probably the best example which has come to the attention of the writer of the effect of propaganda films was a story told of the feature called "Starvation", photographed and produced "under the supervision" of Herbert Hoover. It recently had a showing in New York City, as a theatrical venture, and attracted many foreign-born residents anxious to see motion pictures of conditions in their native lands. The

film deals with famine conditions in Central Europe, and shows the work of the American relief agencies in saving the lives of thousands. A "viewer" for one of the film companies reports the following incident: She had gone to the topmost balcony in order to see the effects of the film upon the persons who had paid least to see it. She found herself seated between a prosperous-looking Greek and a number of Russians. She noticed that several of the foreigners had opera glasses in order to scrutinize the film closely. As soon as it began, the Russians set up a great flow of excited conversation which she could not understand. Curious, she asked the Greek if he knew what they were saying. "Yes," he said, "they think it is all a fake. They are looking to see whether it was really taken in Russia."

The film continued, and the Russians became more excited, giving vent to loud exclamations. The Greek informed her that they were saying: "Why, it's real! It's no fake! I have seen that place myself. It's really in Russia," and so on. Finally, when the picture showed American soldiers giving food to starving Russians of all classes and factions, their enthusiasm knew no bounds. "Why, they're giving it to both sides! Both the Whites and the Reds! I believe! I believe!" And finally, on his way out, one said, "That makes it all different!"

The motion picture had accomplished what neither the press nor the "still picture" could do. These men had come with the firm conviction that the picture was posed, a deliberate fake. But the picture carried with it the proof of its genuineness, and better still the message, of "trust America!"

The prostitution of news films calls attention to a striking phase of the whole motion picture propaganda problem, namely, the ease with which the meaning of any film now in existence can be changed by rearrangement, cutting, and rewriting the captions. Indeed it has been said that the whole message of any given film can be reversed by anyone clever enough in retouching the story. This means that besides the limitless numbers of films which it is possible to produce in the future without duplication, there are now in existence thousands of films which can be revamped (no witticism intended) to suit the requirements of the propagandist. Any religious attitude could easily be introduced into the fabric of a film already photographed by the judicious use of captions whereby other motives are attributed to the pantomime of the performers. For unless you are a lip-reader, and the actors and actresses actually said what the captions say they do (which they don't), photoplays are not lucid on the subject of motives. The captions supply most of the screen "morals", and captions are changeable.

Religious denominations are in a position to make use of the screen to make vivid their widespread activities to their members and others. The Roman Catholics have taken the lead in this respect, with their film, "American Catholics in War and Reconstruction," produced by the National Catholic War Council.

Just at present much emphasis is being placed upon "Americanization" by means of the screen. Secretary Lane has given official leadership to this movement; and we may expect the production of more and more pro-American films as time goes on. A move in this direction was the filming of the original documents of the Declaration of Independence and the Constitution of the United States for display in the motion picture theaters of the United States, in the belief, as stated by the press, that such scenes "would remove from the public mind any possible effects of the recent 'Red' activities."

It is certain that the motion pictures can wield a tremendous influence upon our standards of life, providing as they do not only the "raw material of thought," but, through the captions and the better actors, the actual interpretation. For whatever purpose they are utilized however, it is well to remember the sometimes forgotten dictum, "You can't fool *all* the people *all* the time."

From the foregoing data certain conclusions may be drawn regarding any calculated attempt to use the motion picture for propaganda purposes.

1. The standards and development of the industry on the financial side make a considerable expenditure necessary (\$500-1,000 per reel at least) in order to produce any sort of propaganda film.

2. If films are to be secured from the trade, rivalry with the trade through *competitive* exhibition, in churches, schools, etc., will have to be avoided.

3. To introduce propaganda films of any sort into the commercial theater it will be necessary either (a) to pay for their exhibition; (b) to camouflage their real nature; (c) to make them sensationaly popular in appeal; (d) to conduct an advertising campaign creating a demand; or (e) to control the theaters in which they are to be shown.

4. Propaganda films in the non-theatrical field may be produced on a different basis, for extended use instead of one showing; with an educational appeal instead of straight entertainment.

5. The wisdom of the Interchurch's strategy is shown in sending expeditions to produce two types of film, one of religious activities for non-theatrical exhibitors; the other, scenic films for a screen magazine in the commercial theater.

What Shall We Do with the Young People?

JOHN LESLIE LOBINGIER, B.D.*

The present discussion is concerned with the place that shall be given the young people in the local church's plan of education. It has to do primarily with organization and with the question of correlation. "The Church's Educational Plan" is an expression that is becoming increasingly appropriate, although the number of churches whose system is merely the outcome of chance or whim or custom is still in the majority and the number whose scheme is based upon a careful analysis of all the agencies at work, and a comprehensive understanding of all the needs of all the young people concerned, is still lamentably small. We are concerned with persons of the two periods of middle and later adolescence, young people ranging in age from about 16 to 24. What should the church do for young people of this period?

A prior question is this: What are the needs of young people of this age which the program of the church should meet? Without attempting to justify the analysis, we shall assume that these may be grouped under four headings:

1. Worship, the elements of which must be adapted to the experience and life outlook of the later adolescent.
2. Instruction, the content of which shall be determined by the problems, activities, and intellectual needs of this period.
3. Expression, which must be of two kinds, that which serves simply as a factor in the development of the participant, and that also which seems to have chief value for those for whom a service is performed, and thus has reflex value for the doer as well.
4. Recreation, wholesomely adapted to the play and social needs of budding maturity.

It would be an illuminating experience for a church—any particular local church—to examine its own program with care to see how well it is fulfilling its obligations to its young people in these four particulars. In making this type of study the surveyor should gather his facts and in a simple way chart every organization or agency that reaches young people of the ages with which he is concerned, noting which of the four types of need are touched by each one of these agencies, and the size of the constituency of each. Knowing the approximate number of young people for whom the church should reasonably feel responsible, he will then be able to present concretely the proportion that remains untouched by the church's ministry of worship, or of instruction, of expression, or of recreation. He will be able to show also how many agencies are attempting to perform similar functions, and how many functions are being neglected. Such a study presented in graphic form would reveal to almost every church that a number of agencies are en-

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deavoring to meet identical needs, while one or more other needs are totally neglected; and that there is a notable disproportion between the number being reached with certain of the four types of opportunity and the number for whom the church feels a sense of concern. And if an analysis of the program were made with care it would often appear that no relationship exists among the various agencies either as to organization, or as to the content of their programs.

The root of the difficulty is undoubtedly the fact that commonly in the local church there is no single, unified agency bearing the responsibility of Religious Education, and therefore no unified plan under which such work is conducted. Instead, each society or agency is a law unto itself and proceeds without regard to duplication of function, omission of essential factors, or relationship between programs.

The most fundamental question therefore in the field of young people's work in the church is that which relates to correlation. Various attitudes toward this difficult question are to be found, but perhaps they may be summed up under four points of view:

1. The most common position—though universally opposed by religious educators—is that which permits and sanctions absolute unrelatedness of organizations, without any consciousness of unity in aim, without any singleness of plan, without regard to neglected areas, without concern for overlapping.

One who has made a careful study of young people's movements* has summed up the functions of the average Christian Endeavor Society, in the order of importance, as follows: Worship, Responsibility, Friendship and Recreation, Social Service, Instruction. The functions of the average Young People's Sunday School class he sums up in this order: Instruction, Friendship, Responsibility, Worship, Philanthropy. The items are the same. The only difference is in their relative importance.

In the majority of churches these and half a dozen other organizations for young people exist side by side, often in a competitive attitude, each planning its program without regard to any other. It has been the easy way, and it has therefore persisted in spite of its vicious ineffectiveness. Fortunately, however, it may be said that this is a position that is not so much advocated as practiced.

2. A second attitude marks a slight advancement; a difference in function among the various agencies is quite clearly recognized, even though no provision is made for coordination in the matter of organization. According to this plan it is assumed that the Sunday-school class is for instruction; the Young People's Society for expression; both for worship; another club perhaps for recreation, etc. The first difficulty with such a "general understanding" is that it cannot but prove ineffective because of the lack of a unifying agency that will see each part of the plan in relation to the whole, and proceed to fill the gaps in the plan as a whole.

* Erb, F.O. "The Development of the Young People's Movement", page 105.

Another difficulty with such a plan is that it is based upon a false psychology and teaches a wrong view of the educational process; it makes for disunity in the educative task. It sees no interrelation between instruction and expression, or between worship and activity. It believes in both doing and learning, but it does not consider that one learns by doing, and proceeds to do more efficiently as a result of the learning. It believes in both the devotional life and the expressional life, but it fails to develop the devotional life from the directed activities and experiences that the church has offered. The wall of partition set up between different organizations with a more or less insistent emphasis upon distinctiveness of function is scarcely consistent with our modern unitary view of life.

3. A third attitude toward the question of correlation is that which may be called the "Council" or "Federation" plan, advocated in various forms by some of the denominational departments of religious education.

The Young People's Council of the Northern Baptist Convention is recommending the "Council Plan" as a means of bringing together the various organizations of the local church to work as a unit, while still preserving the integrity of each participating group. The Council, in each local church, is composed of one or two representatives from each organized group of young people, together with the Pastor and one or two others as members *ex officio*. It reviews the programs of each constituent group, thus promoting mutual understanding. It aims also at coordinated activity including a unified plan for social entertainments, a more inclusive instructional program, and a wider enlistment in various forms of expressional activity. Competition is diminished, overlapping of function is reduced, and the number of neglected young people is lessened.* A Young People's Department of the church is thus established, although existing organizations of young people retain their identity. The Philadelphia Conference of the Baptist Young People's Union, held in February, 1920, passed the following resolution: "In order that we may more efficiently carry out an adequate program of religious education for the local church, we recommend that wherever possible our churches organize along the departmental plan, which plan calls for a correlation of the various Sunday-school activities with the organization and activities of the various young people's societies into a unified program under the leadership of a director or counsellor for each respective department. This plan does not call for the elimination of the young people's societies, but rather reenforces, at the same time eliminating overlapping in functions."

A successful pastor, who for several years has been correlating his young people's organizations according to the departmental plan, re-

* Among those who have made successful efforts of this kind are: Rev. S. L. Roberts, formerly of Indiana, now of 1701 Chestnut Street, Philadelphia; Rev. U. S. Clutton, of the Tuxedo Park Baptist Church, Indianapolis; Rev. C. M. Tunison, Temple Baptist Church, Logansport, Indiana; Rev. E. LeRoy Dakin, Baptist Temple, Charleston, West Virginia; Rev. W. Earl Smith, Los Angeles, California.

cently stated that "it is possible upon the departmental basis of procedure to unify your group, create an *esprit de corps*, get announcements across, strengthen the class unit, enrich the relation of teachers to classes, secure a larger percentage of young people identified with young people's societies."

The Department of Religious Education of the Presbyterian Church is attempting a somewhat similar correlation especially along social lines. While the integrity of the various young people's groups is retained, these groups are advised to form themselves into a unified department, so that whenever there is a gathering of young people for social purposes it is a gathering of the entire department, not of a Sunday-school class, a Young People's Missionary Circle, or a Society of Christian Endeavor.

The Congregational Education Society is recommending the promotion of The Pilgrim Federation—"not another organization, just a bond uniting Congregational Young People in a program of service." It is a federation of all young people's groups in the local church, the object being to co-ordinate their work. This work of co-ordination is accomplished through a Young People's Council, composed of representatives of the various groups, who, as such, may avoid competition and overlapping, and conserve the values of each organization. This Council is charged with the duty of seeing to it that provision is made for the needs of the young people, and if new interests are discovered for which no provision has been made, such interests may be assigned to the proper groups to be cared for and developed.

Such denominational efforts as these are still in the experimental stage; they are encouraging indications, however, of the growing recognition of the need for closer correlation of young people's activities. It is not the ideal plan; but churches are notably conservative in changing traditional methods, and advancement must come by gradual steps. This "Federation" or "Council" plan is one of the most notable steps in the right direction. Its advancement, moreover, will be greatly enhanced in many instances by the pressure of denominational recommendation and approval.

4. Still others who advocate the correlation of young people's work are urging the establishment of a Young People's Department of the church, that, being more than a federation of groups, shall be a single group completely unified in its organization, with such opportunities provided as young people of the later adolescent years need, in instruction, worship, expression, and recreation.

It is not sufficient that all the young people of the parish should have opportunities for instruction, worship, expression, and recreation. One should have the feeling that they are being offered as elements in a single program conducted by a single agency. There should be a natural relation between the service undertaken and the content of the instructional courses; and if this relationship is to seem vital, both must emanate from the same source. Neither should the devotional life be a thing

apart. People are never merely "consecrated;" they are consecrated to a cause, or a person, or not at all. The more the devotional agency is divorced from the agencies of activity and of instruction, the greater will be the tendency to produce an unreal and abnormal type of experience, in which young people seek to "testify" according to stereotyped forms, and to "reconsecrate" themselves in various vague ways. When the agency that directs the devotional life is the same that directs the social, expressional, and instructional activities, there will be much growing out of these other interests about which to testify, consecration will become more genuine and sane, and the inter-relationship between these religious needs of youth will appear more clearly.

The inauguration of young people's departments that are something more than mere federations has not been a rapid movement. It has had some success, however, as illustrated by the work and plans of such churches as Brick Church, Rochester, New York; House of Hope Presbyterian Church, St. Paul, Minnesota; Fifth Avenue Baptist Church, Huntington, West Virginia; Congregational Church, Winnetka, Illinois. In some instances the department meets for one and a half hours Sunday morning, thirty minutes being devoted to worship, thirty minutes to instruction, and thirty minutes to an expressional session conserving the values of the former Young People's Society meeting. In other instances the Young People's department meets in the morning for instruction, and in the evening for expression, with elements of worship in each of the sessions; recreational activities are conducted during the week and social service activities are also undertaken. There is but one Young People's department or organization of the church, however, with a united constituency and a single group of officers, conducting its well-rounded program.

It is erroneous to assume that when an adjustment such as this is made, one group is perpetuating itself while all others are being merged into it. Rather is it true that all the agencies are being unified into the Young People's Department of the church, organized for a complete program of religious education. The Young People's Department of the Board of Sunday Schools of the Methodist Episcopal Church seems to be moving in this direction, looking toward a unified program and a unified organization; they are rightly insisting that in the new plan the natural, psychological age groups shall be held together, those of the later adolescent period, for example, being organized into the Young People's group.*

There are a number of angles from which this question of correlation may be viewed, chief of which are these: the attitude of the organized Sunday School Association, the attitude of the national Young People's organizations, that of the denominational religious education leaders, that of the men actually at work in the local churches, and that of the men in the field of religious education, scientifically trained, but not so intimately at work on the problem in the local church.

* The First M.E. Church, Decatur, Illinois, is working out its program in this general direction.

The prevailing opinion of the leaders of the organized Sunday-school work seems to favor thorough-going correlation, with all the young people of the church grouped into the young people's department of the church school. This is to be expected; such a department would be very similar to the present corresponding division of the Church School, though considerably enlarged in activity and program.

The leaders of the organized young people's societies take quite a different view of the matter. Usually they are skeptical of any thorough-going scheme of correlation. They say it has failed where tried and often they seem to consider that a church is not alert to its responsibility if, though attempting to preserve the values of the Young People's Society, its name and old allegiance be dropped. Some think that no Young People's Society can thrive when made subject to the overhead organization necessary in an educational scheme, and that the democracy of the young people's society is impossible in a unified Young People's Department. Some think of the Young People's Society as necessarily a smaller group whose members under any other plan would be robbed of the privilege of free and intimate expression. These views are not unanimous but they are predominant. A thorough scheme of correlation would completely change the overhead management of young people's societies. The viewpoint of the leaders may be partially explained by this fact.

The denominational religious education leaders, fortunately, are almost a unit in favoring a closer coordination of the young people's work than prevails at present.

The men scientifically trained in religious education (many of whom are included in the above groups) are unanimous in their approval of some plan of correlation, whether it be partial or complete. Those actually at work in the local church are succeeding but slowly. But success is in part dependent upon a campaign of education, in which the needs of youth are presented as the starting point, and in which conditions are clearly and repeatedly presented, indicating actual facts as to overlapping and neglect under the old system. Whatever progress has come has required patience. An educational process must always be slow. A church should not attempt to go faster than a step at a time, in unifying its departmental programs; for if it does, it will face the danger of failure at the hands of those who by nature cling tenaciously to the old methods.

The work of the young people is to be conceived only as part of a larger whole—the unified educational system of the church. Prior to the question, "What shall we do with the young people?" must come the question, "What shall we do with the church's entire educational work?" When we have come to feel that it should be treated as a unit, we shall have no difficulty with the unification of a single psychological group. Conversely, if the first experiment be tried with a single group, it will serve as an argument for the coördination and unification of the entire educational system.

What Does Religious Education Mean to the Church?*

GEORGE H. BETTS

Because of the magnitude of the problem and the brevity of time I will ask your permission to use the method of the classroom rather than that of the platform—seeking to be brief and analytical rather than eloquent and illustrative.

What does Religious Education mean to the church? First of all, and perhaps including all the rest, *Religious Education offers the church the only instrument through which it can successfully perform its primary function in the world.* I say *primary* function because the church has certain functions that may be called secondary and other functions that are primary.

The secondary functions of the church are not secondary because unimportant, for they are of the highest importance. They are secondary because they must rest upon and be an outgrowth of the primary function if they are to be significant and fruitful. Among the secondary functions of the church are: To build and maintain churches; to provide for public services in the churches; to promote philanthropic enterprises; to publish and distribute religious literature; to encourage and engage in social reforms; to organize and carry on missionary enterprises.

In its briefest form the primary function of the church is *to make effective in present-day personal experience and social relationships the ideals of character and action set forth by Jesus in his life and teachings.*

The church has been fulfilling its secondary functions with fair success. Men build church edifices of imposing and often beautiful structure as visible symbols of their faith. They assemble in considerable numbers to enjoy and participate in the public services. They support with reasonable liberality the church's program of philanthropy. They engage more or less effectively in social reforms. They organize and promote missionary enterprises in foreign lands. All of which is praiseworthy and good. Except, however, the primary function of the church is well accomplished its secondary functions can not be of very great significance. Unless churches are built and maintained, services are conducted, philanthropies carried on, reforms promoted, and missionary enterprises conducted in the spirit of the plain and simple teachings of Jesus and in accordance with his philosophy of life they are sure to prove but empty enterprises of doubtful value.

Is the church succeeding in its primary function, that of *impressing upon its own constituency and the world the simple and practical meaning and supreme value of the message of its Founder?* The question can not be answered by an unqualified Yes or No. It is undoubtedly safe to

* Read at the Seventeenth Convention of The R.E.A., by George H. Betts, Ph.D., professor at Northwestern University.

say, however, that the church has been least successful in fulfilling its great primary function.

First, the mass of our people, even those within the church, do not know in any thorough and complete way the personality and teachings of Jesus as set forth in the gospels. To many he is little more than an historical name. Investigations made among students in colleges and universities have shown that a large proportion of even these picked men and women of our day possess only a very fragmentary and incidental knowledge of the Christian system. They are frankly ignorant of the concrete details and the deeper meanings of Jesus' message and life, and hence cannot but miss much of their dynamic.

Second, much is still to be desired in bringing men to such a deep and compelling appreciation of the personality, character and way of life of Jesus as will grip the deeper loyalties and create the purpose of making his life the personal standard. The difficulty lies in the fact that there is so general a tendency to treat the Christ character as a unique personality, a beautiful but impracticable ideal—something to wonder over and praise in song and story, but hardly seriously to accept as a concrete standard and pattern by which to model our own lives. Much of the appreciation directed toward the person of Jesus is such as would be rendered toward a remarkable picture or statue—the work of a master artist—with no thought of attempting to copy it. Such an emotional response as this lacks the compelling quality that insures the personal appropriation of the admired qualities.

Third, the church has probably been least successful of all in bringing men actually to put the principles of Christianity into effect in individual conduct and in social relations. It is this failure to make religion carry over at this point which accounts for the sin, unrighteousness, injustice, oppressions, strain and hatred that still prevail to so large an extent among men, institutions and nations. This prevalent divorce between religion and life is the most vulnerable point in the church's program today.

Going back now to our original proposition, religious education is able to put into the hands of the church the only instrument by which it can remedy these conditions through fulfilling its first and most fundamental function, that of bringing men *to know, accept and practice* the basic principles taught by Jesus. Religious education is not a panacea. There is no magic in religious education as a process any more than in any other kind of education. This fact some of its promoters need to bear in mind. On the other hand, those who are luke-warm or in opposition should realize that religious education does not seek to substitute education for religion, nor training for a vital religious consciousness. Religious education believes in and seeks to make use of the divine element in spiritual development as completely as could be desired by the most zealous of the evangelical group. The difference lies in the fact that religious education provides a way for the divine influence to impinge on the growing life constantly from the dawn of consciousness on through

maturity. And this constitutes a very fundamental difference; it is a commonplace in biology that the environmental influences which modify structure and lead to growth of new functions are the influences which are *constant* and habitual in their application; the accidental or the occasional produces no deep-seated effects.

Religious education is the most effective and often the only way of leading men into a vital religious consciousness, just because full, religious experience depends on the three factors, *knowledge*, *attitudes*, and *applied skills*, through the process of slow spiritual growth—that is, of education.

(1) *Religious knowledge.* "Ye shall know the truth and the truth shall make you free." If the child is to love God and desire him as a father and friend, he must come to possess a true, rich and appealing concept of God; he must *know* about God. If he is to feel drawn to the Christ as the revealer of God to men and of man to himself, he must know in rich and fruitful detail what Jesus did and taught when among men; he must *know* about Jesus. If the child is to be interested in the Bible and come to look to it as a source of guidance and inspiration, he must come to *know* the Bible. If he is to believe that God works through the lives of men and nations toward the consummation of a great plan, he must have evidences of God at work in these ways; he must *learn about* religion at work in the lives of men and in the history of nations. If he is to be effectively loyal to the church and its program, he must come to *know* about the spirit and the enterprises of the church.

Furthermore, all these different forms of religious knowledge must come to the child as a normal part of his education. The various religious concepts concerned must grow by the slow process of an unfolding experience, just as other concepts must grow. The religious truths taught and facts learned must come one by one through the months and years of childhood and youth, line upon line and precept upon precept, so that they may be built firmly into the general body of knowledge as it develops from experience and instruction. If fruitful religious knowledge comes to the child in this natural and gradual way, it will so become a part of the mental constitution of its possessor that it can not be cast aside, but will inevitably function in shaping purposes and action. But if the acquisition of religious knowledge is neglected until the most favorable stage of learning is past, and until the general body of information and knowledge about the world is well formed, then whatever religious truths are gathered and whatever religious concepts are finally developed will tend to be a thing apart from every-day experience and therefore fail to become a true functioning part of conduct and character. New religious concepts can no more be grafted successfully on a mature body of general knowledge than a fresh shoot can be grafted on an old tree.

(2) *Religious attitudes.* The same principle holds for religious attitudes—the ideals, loyalties, devotions, appreciations, volitions and the expanding consciousness of God in the life. These things cannot

come in a day. It is as impossible to take a person who has grown to maturity unresponsive to spiritual values, and then, some day by a sudden act of reconstruction, create in him a fully developed religious nature as it is to take a person who has grown to maturity ignorant of music or literature and then some day make him musical or literary by having him listen to an oratorio or read a literary masterpiece. Only that which grows up with one ultimately becomes a true part of his constitution and a dynamic in his life.

Nor is this any attempt to substitute mere growth for a divine influence acting on the life. The ideal is to provide a way to prevent the life from ever breaking connection with the Divine, rather than to require the Divine Power to reclaim a soul who should never have been allowed to go astray. Religious education, by supplying the young life constantly through its formative period with religious direction and stimulus, builds its program on conservation rather than reclamation.

(3) *Carrying Christian ideals over into practice.* When it comes to the problem of bringing religion to expression in the common run of daily living the case is even stronger for religious education. For life is a great and unbroken unity. We do most naturally and effectively what we have grown accustomed to doing. We easily and of necessity fall into routine; habit governs most of our actions.

To ground childhood and youth in right religious habits is therefore to go far toward insuring worthy character and achievement. The person who has continuously through his earlier years been led to think and act in terms of Christian standards will hardly lay these standards aside in later years. One who has formed the habit in childhood of naturally and inevitably turning to God for help, strength and comfort will not fail to seek this source of help as he comes in conflict with the demands of mature experience. Those who have throughout the years of their preparation for life learned to share their money, their time and their sympathy in helping and serving others will not fail as older members of the church to support its program of helpfulness. In short, men and women who have early built the practice of the Christian religion into their system of habits will find those habits a safe anchor for conduct and character in the stresses and tests of daily living.

The church must, then, use religious education as the instrument by which to put the Christian program into effect. *It must work primarily upon childhood:* First, because only by so doing can the Christian motive be made an integral and inseparable part of thought, feeling and action, reaching to every avenue of experience; Second, because if the claims of religion are not recognized by childhood and youth, half the life is at best lost to the finest type of personal experience and to the finest type of service to others. Nor, can the reclaimed life ever be what would have been possible without the necessity for reclamation. It is always too late to be what we might have been.

But if the church is to work upon childhood, *it must work through religious education.* It can not substitute preaching intended for adults,

nor even preaching intended for children. There must be study, just as in other education; there must be instruction, just as in other education; there must be avenues open for expression, just as in other education. The church can not substitute appeals for decision to accept Christ, though such decisions will as a matter of course be made, not once but many times if the system of religious education is well carried out. The church can not substitute special effort for conversions, though conversions will as a matter of course often occur in connection with the envolving religious consciousness. In short, the church can not work successfully by any method that ignores the fundamental laws of growth and development which operate as inevitably in the spiritual nature as in the physical.

Certain results will follow as night the day from an effective system of religious education. 1. *Religious education can take the church back to the method employed by its Founder and successfully used by the early church.* Jesus was first of all a teacher. The early church was primarily a teaching church prior to the time when it took over from the universities the system of expository preaching which has since come to characterize its instruction. Powerful a factor as the pulpit is and will remain, it is proving increasingly inadequate, even with the help of the Sunday school, either to hold in compelling strength the loyalty of its constituency or to ground them in the essentials of the Christian system. The method of the pulpit is not adapted to childhood and youth, and the church which fails to reach childhood and youth is doomed to defeat and decay. Only as the modern church becomes a teaching institution, making the religious nurture and training of youth its first care and obligation, standing out above all other interests and enterprises whatever, will it be able to take its place as a regenerative agency in society.

2. *Religious education can vitalize and give dynamic force to the spiritual life of the church.* Every church is today concerned because of the relative lack of this spiritual fire. This religious energizing may best be permanently accomplished by incorporating religious thought and feeling into the developing life of childhood in such a way that the spiritual becomes a natural and effective controlling factor in every-day experience—the warp upon which the fabric of personality is woven. Once this is accomplished—as it can be accomplished through an effective system of religious education—a new vision will arise of the function and power of religion in the world.

3. *Religious education can give the church an intelligent, trained and loyal membership.* This membership, coming up through years of religious instruction and leadership, will possess a working knowledge of the Bible and a responsive interest in its teachings. It will understand and respond to the meaning of religion in the personal life and in social relations. It will have an intelligent understanding of the church and its program of activities. It will possess a background of information and interest for the appreciative reception of the message from the pulpit,

such as will make preaching more effective both on the part of preacher and congregation.

4. Religious education *can cure narrow sectarianism, while at the same time grounding more deeply true allegiance to religion and loyalty to the church.* This is to be accomplished by supplying our people with a common fund of religious thought, feeling, belief, and ideals. The like-mindedness on the great essentials of the Christian faith thus resulting will prove a powerful social bond for the harmonizing and unifying of the diverse social groups and interests constituting the discordant world of today.

5. Religious education *can make it possible for the church to take the offensive for the moral and religious regeneration of the world.* Important a power for good as the church has been and now is, it has scarcely yet begun to exert its full influence as the leaven in society. The church is still fighting too largely on the defensive. In our own Christian land it does not directly touch the lives of half our people, and its membership is at present falling off as compared with the growth of population. While the church makes itself felt in all moral and social reforms, it does not yet exert the influence which its divine commission warrants. It has had a part in banishing liquor, in lessening political corruption and in securing social justice, but this part has not been sufficiently compelling to satisfy its adherents.

The church owes it to itself and the world to be the one great invincible, conquering agency for righteousness whose voice shall be heard above every other voice and whose spirit, being the spirit of the Christ, shall rule in every other social organization. *This great commission can be accomplished only by universal religious training intensively carried on among all the church's constituency from earliest childhood to maturity.*

WEEK-DAY INSTRUCTION IN ROCHESTER, N. Y.

Under an arrangement with the city board of education pupils of the Jefferson Junior High School, upon written application by parents, may be excused every Friday afternoon, from 12:50 to 2:10 to attend a school of religion conducted at the North Presbyterian Church. The class, at present numbers thirty pupils, the average age being twelve. The promoters of the plan regard this as an experiment, conducted at a single center, with a small number of pupils, in order to demonstrate the feasibility of week-day religious instruction. The junior high school is situated about two blocks from the church. The school period to be used is that devoted to English.

Policies for College Instruction In Religious Education*

GEORGE A. COE.

Let us suppose that a college that already has a department of education should undertake to extend the scope of its instruction so as to serve the church school as well as the state school; what courses should be given? The question applies, of course, to colleges that have a Protestant outlook, and, being independent, are free to teach and to promote religion. In certain sections of the country, and in at least one of the larger denominations, this is a matter of immediate and vital moment. The plans that are now adopted will establish precedents, so that it is good policy not only to move in the right direction but also to go as far as possible.

A question that is met at the outset is this: Do not the existing courses in educational psychology, history of education, and methodology meet the chief part of the need, so that the addition of the Bible and a little information about the Sunday school will complete all that the college need aspire to? On this point the decisive consideration lies in the question, How far is there identity between the problems that confront a college graduate when he applies for a state teacher's license and those that confront one who would teach the Christian religion in the present schools of the churches? That there are some identities is obvious; that there are great diversities is equally obvious. The temptation of the college will be to underestimate these differences.

One perplexing difference lies on the surface. A collegian who studies education in order to obtain a state certificate is looking forward to a professional, full-time occupation that shall yield him financial support, whereas nearly all our prospective students of religious education expect to be nothing more than amateurs who give only their leisure to the work of teaching.

Other differences grow out of the diverse aims of the state and the church respectively. It is true, splendidly true, that the central aim of public education, good citizenship, implies concern for moral character, so that there is certainly an area in psychology and methodology that the two sorts of teacher should possess in common. It is true, likewise, that teaching religion includes, just as public school teaching does, subject matter that calls for grasp of facts, drill, and organized intelligence. Yet it remains true that by far the major part of the public school teacher's energies must be given to developing in the pupil sorts of skill and sorts of knowledge that lie nearer the periphery than the center of moral issues. The teacher of religion, on the other hand, has as his main field precisely these central issues—these issues conceived, moreover from the exalted standpoint of the highest religious consciousness.

* A statement prepared for The Board of Education of the Methodist Episcopal Church, South.

The things of the spirit have to be constantly present to the teacher of religion; the spirit of worship must always be within, or at least closely associated with, every process. The resulting contrast between state teaching and church teaching arises not from any general or abstract philosophy of education, but from the necessities of a situation in which so-called general education and religious instruction have to be separated in time and in institutional control.

A further diversity arises from the specific character of our religious aims. We are not to teach religion in general, being content with a merely atmospheric faith, but the Christian religion with its sharp-edged demands upon life. Not only do the aims of this religion outrun those of the state; at vital points the mind of Christ is in conflict with the spirit of the modern state. Moreover, in some respects Protestant aims and Catholic aims are opposed to each other.

These exceedingly important differences between the two sets of school problems cannot but lead to important modifications in the curriculum of such colleges as we have in mind. We will assume—without guaranteeing the truth of the assumption—that these colleges already teach the Bible from the modern point of view, and that they do it as well as they teach any part of history and literature. We will assume, further, that they have a course that makes clear the aims of Christian living, the typical issues and difficulties that it encounters in our time, and the chief methods that it employs for nourishing the life of the individual and for transforming the world into a family of God. These courses should not be classified under the head of religious education, but under religion and literature. They will be required, however, of all candidates for a certificate in religious education, just as English language is requisite for a state teacher's certificate.

We are now ready to state the specific aim of the contemplated instruction in religious education. It is to promote expertness in church schools by supplying them with trained workers and intelligent supporters, and to do this as rapidly and economically as possible. This corresponds in the main with the aim of courses intended to prepare students for the state certificate.

Expertness is to be understood as control of processes by foresight based upon scientific analysis. Instruction in religious education should not consist in handing over to the student ready-made devices and programs, but in informing and training him so that he analyses situations and judges them in the light of known laws, whether of the body, or of the mind, or of social interaction. Granted this conception of expertness, credit might properly be given for observation work, and for practice under supervision.

The material that is to be presented to college students of religious education should be selected by reference to the functions to be performed by these students in church schools, not by reference to an ideal of logical completeness or even of symmetry. Intensive work upon restricted material so as to produce certain attitudes and readinesses—

scientifically intelligent ones, of course—is to be preferred to spreading out the student's mind thinly over a whole science or a whole history. The teacher of educational psychology, or of the history of education, or of methodology is bound to feel some difficulty here. He, as a professional specialist, thinks his material in a comprehensive whole, and he is rightly concerned for adequacy of detail and adequacy of evidence at each point. It is natural and desirable, too, that he should yearn for intellectual progeny like himself. But such yearning, properly interpreted, is desire that some of his students should go forward into graduate and professional studies. If the college is able to offer such studies, so much the better. But the main problem of the undergraduate college concerns the ninety-nine students who will not become professional workers in religious education rather than the one who may go forward in this direction. Moreover, educational psychology itself provides ground for expectation that introducing students to a few sharply focalized problems that they feel to be important will be an effective recruiting process for advanced courses. No doubt restriction of field and intensive study within it imply hard work for the professor. He may even feel that he is called upon to sacrifice his subject. Nevertheless, we may question whether anything more is demanded than application within the college classroom of standards and methods that the students are to be taught to use in their own future teaching.

Let us now endeavor to determine the sorts of subject matter toward which these considerations point.

Educational Psychology—Our religion is "a religion of the heart." Its central demand is neither knowledge, nor belief, nor ceremonial performances, but certain attitudes and sensitivenesses that issue in purposes and conduct in the ordinary relations of life. These attitudes, etc., are more specifically described by such terms as love and good will. It is the desire of the Christian that all relations between persons, whether between man and man, or between man and God, should be brought under the control of these motives in all the earth. This involves struggle of impulse against impulse, the achievement of self-conquest and freedom, the idealizing processes called faith and hope, the social integration of men, and the experience of worship. The psychological problems involved in the growth of a child into such a personality are predominantly dynamic and social. Therefore, special attention should be given to these topics:

1. Original nature, particularly native tendencies that underlie social and anti-social attitudes and conduct.
2. Habit formation, with special stress upon the formation and transformation of likes, dislikes, prejudices, admirations, loyalties, and opinions.
3. The nature of thinking, particularly the dynamic phases, as: What makes anything interesting, what starts thought going, how to study, the part that thinking has in attitudes, purposes, and ideals.

4. How a self is formed, and how social attitudes, connections, and groups are formed and modified.

5. So-called "transfer of training". This topic is of extraordinary importance for teachers of religion, not only because of defects in general school tradition, but also because of the ecclesiastical separation of the sacred from the secular, of religious experience from religious conduct, and of religious doctrine from religious experience.

On three conditions these needs can be met by the general course in educational psychology. The first is that the main energy of the students of religious education be devoted to these topics. An opinion may be ventured that candidates for the state certificate will be benefited rather than injured by giving similar emphasis to these dynamic phases of mind. A professor who is convinced that this is so might then provide for both sorts of students by merely varying the assigned reading, observation, and reports. A second condition is that abundant concrete cases used in exposition be drawn from the moral and religious sphere, so that students will form a habit of thinking psychological principles in terms that are near to the teacher's problems. Here again there should be no difficulty in handling the two groups of students together. The third condition is that the course be not too long. It should be made to fit proportionately into a group of courses for which only a limited total amount of time can be had. On this point more will be said in a later paragraph.

Teaching the Christian Religion: Principles and Methods. If there were no limits upon the available time, three separate courses—one on Principles, one on the Religious Life of Children and Youth, and one on Methods—would be desirable, perhaps. Some colleges may be able to give more than one of these courses, but others will have to incorporate something of each in a single course. The result need not be fragmentariness nor scattering. For any vital teaching of method will make constant reference to its basis, on the one hand, in the characteristic moral and religious reactions of the young, and, on the other hand, in the purposes of the Christian religion. These two, together with educational psychology, which we assume that the student has already studied, constitute the chief foundations of method. To a large extent, especially in worship, in cooperation, and in daily conduct, method is, most of all, just the procedure of our religion itself in the terms of a child's problems and a child's solutions of them. The "principles" of Christian education, on the other hand, can all be described in terms of the actual life of the young under appropriate nurture. Therefore, students who already have a background of knowledge of the Christian religion and knowledge of educational psychology may well go directly to the study of methods that have already been successful in our church schools. These methods should be presented as concretely as possible, and the student should be helped to analyze them until he sees clearly why they succeed. Such analysis will cause him to see also, of course, why some methods fail partly or wholly.

The soul of method thus conceived is motivation—the awakening of motives, and the development of sustained, intelligent purposes, initiative, character in whole situations. This is vastly different from the "pedagogy" that conceived its function to be that of laying smooth tracks by which ideas might be transferred from the text-book or the mind of the teacher to the mind of the pupil. For example, a whole situation at the beginning of a lesson period in a church school includes physical surroundings and equipment, the persons present (what they signify, and particularly what attitudes they have toward one another), the mental "set" of this or that pupil, and the experiences that have just preceded (as worship)—all these as well as the "lesson material." Analysis of what a child of a given age does in such a situation can be at once a study of children, of method, and of theory of Christian education. It must now be obvious that the ordinary courses for teachers in the state schools do not suffice for this purpose. A wholly new course must be introduced.

History of Education. This subject can contribute directly to the teaching of religion by clarifying both purposes and processes, and by giving them social perspective. Our present standpoints, whether they result from long ripening or from fresh experiments, gain sharper definition and fuller meaning when we compare them with their predecessors and competitors. Moreover, religious education, being only a part of education, needs to realize its relations to the other parts. The portion of history that is best adapted for performing this service is the history of education in the United States. It should include the development of the Sunday school and the present reform movement; it should give careful attention to the changing relations between church and state, and a liberal portion of time should be devoted to recent educational movements under the influence of social and economic conditions. The other parts of the history of education may well be available as electives, but not one of them, not even the general history of Christian education, can wisely be substituted for the course just described. Clearly, no separate course in history is necessary for the students here under consideration, but only the inclusion of certain topics (inherently appropriate) within a general course on education in the United States.

The Administration of Christian Education. Here is a distinct field that requires treatment by itself. The problems of building and equipment, support, curriculum, worship, departmental organization, supervision, training of workers, week-day instruction, education in the family, community coöperation, records and reports, and much more, furnish rich subject-matter that needs to be gotten home not only to workers in the church school but also to all laymen—to those who have the children, pay the bills, and bear the burdens of the community. If these topics seem strange in a college, it is only because they are new. In the end they will seem as much in place as the present courses on the administration of state school systems, courses on the United States government, and courses on business administration.

Any student who masters the four courses here described together with the prerequisites already mentioned, may properly receive a teacher's certificate in religious education. By way of parenthesis one may remark that meaty courses like these, if well taught to students who are kept conscious of the objective, will help to redeem college life from the aimlessness, the dawdling, and the lack of intellectual interests of which there is so much complaint. Finally, what proportion of a student's four years of study will be required for these four topics? My own estimate is from one-eighth as a minimum to one-fourth as a maximum. The best policy at present is to plan for the minimum in order to reach the largest possible number of students. Assuming that fifteen hours a week is the standard for students, I judge that really vital courses could be given in each of the four subjects with the following distribution of time: Educational Psychology, three hours a week for a year; Teaching the Christian Religion, two hours a week for a year; History of Education in the United States, three hours a week for a half year; Administration of Christian Education, two hours a week for a half year. The requisite courses in Bible and the Christian Religion may be expected to require a minimum total of ten semester hours.

The Inter-Church Religious Education Survey*

WALTER S. ATHEARN

1. OBJECTIVE OF THE AMERICAN RELIGIOUS EDUCATION SURVEY DEPARTMENT.

This department was organized in July 1919. Its objectives, approved by the Survey Group, are as follows:

Facts—Such a body of vital comparable facts as will guide in building national, state, and denominational programs of religious education.

Tools—Such a body of standardized technique-norms, tests, standards—as will provide a new and better method of measuring and directing the processes of religious education.

Methods—Standardized methods for guiding local churches and communities and surveying conditions, building, programs, testing results and determining budgets.

2. PROCESS OF CONDUCTING AN EDUCATIONAL SURVEY.

Before organizing the department the director created a "blue print" which would guide each step in the process of conducting the

*A statement of the activities and achievements of the American Religious Education Survey Department of the Interchurch World Movement of North America for the period beginning July 1, 1919, and ending May 15, 1920. Prepared by Prof. Walter S. Athearn, of Boston University, Director of the American Religious Education Survey Department of the Inter-Church World Movement.

survey. This "blue print" provided for nine steps in the process of the complete survey, as follows:

- a. Preparation of General Objectives and determination of limitations of the survey.
- b. Creation or selection of standards of measurement which will reduce as far as possible the element of *personal opinion*.
- c. Creation of schedules to secure the essential and vital facts required to satisfy the objectives of the survey.
- d. Testing of all schedules in typical cities, and revising schedules in the light of typical experiences.
- e. Organization and training of survey teams. (No untrained voluntary surveyors are used in this survey and no schedules are sent by mail.)
- f. Testing of tentative survey methods in typical situations.
- g. Gathering of facts over range of time and territory to be covered by the survey.
- h. Tabulation of the returns.
- i. Evaluation of returns and preparation of report.

Six of the nine steps indicated above have been practically completed and the seventh is in process.

3. BUDGET—BUILDING AND FINANCIAL CAMPAIGN.

In the midst of the survey process outlined above the department has contributed to the general work of the Movement in four ways:

- a. It has prepared the budgets for the Sunday School Boards and Young People's Boards of the denominations participating in the Financial Campaign now being conducted by the Movement.
- b. It has prepared a preliminary statement of the present conditions and needs in the field of religious education based on evaluation of existing statistics and facts secured from preliminary surveys conducted by the department itself. This preliminary statement has been visualized with nearly one hundred lantern slides.
- c. It has provided speakers for pastors' and other conferences conducted by the Movement, and it has conducted an editorial conference attended by sixty editors of denominational educational literature.
- d. It has prepared data and publicity material for speakers in the financial campaign and for general publicity purposes, upon request of the publicity department.

4. SCHEDULES.

Perhaps the most significant work of this department up to date is the preparation of nearly *fifty technical survey schedules* for the use of the trained surveyors employed by the department. These schedules are the work of over five hundred of the most outstanding educational

leaders of the continent. They represent a method of analysis and organization of educational data which is destined to have a profound influence upon methods of conducting the educational work of the church.

5. DOCUMENTS PREPARED FOR PUBLICATION.

This department has prepared four documents for publication,* as follows:

1. Preliminary Statement and Budget of the American Religious Education Survey Department.
2. Score Card and Standards for Measuring City Church and Religious Education Plants.
3. The Measurements of Seventeen Churches of a Typical City.
4. A Manual for the use of surveyors using the Interchurch Score Card, and Standards for City Church and Religious Education Plants.

6. SURVEYS ALREADY COMPLETED.

Complete intensive surveys have been made of the following cities and counties. Malden, Massachusetts; Boston, Massachusetts; Chelsea, Massachusetts; Greenpoint, Brooklyn, N.Y.; East Orange, New Jersey; Somerset County, New Jersey.

Our survey teams are now in Indiana and by May 15th they will have completed our survey of that typical state including—Indianapolis, Terre Haute, Crawfordsville, Gary, Huntington, Muncie, Evansville, Clinton County, Green County, Jefferson County.

This selective sampling of Indiana will enable us to give an accurate description of religious-educational conditions in that state, and will indicate also what the entire survey, when completed, can reveal to the continent about the status of religious education.

7. ORGANIZATION AND TRAINING OF SURVEY TEAMS.

Two essential elements are necessary for a scientific educational survey:

- a. Uniformity of interpretation of schedules
- b. Accuracy and completeness of data.

The first is secured by a school of instruction which this department has organized for the training of all surveyors. For this school a carefully prepared curriculum has been developed, including:

- a. The origin, purpose, scope and objectives of the Interchurch World Movement.
- b. The organization and objectives of the American Religious Education Survey Department.
- c. The science of statistics and survey methodology.
- d. The history and organization of agencies to be surveyed.
- e. The structure and interpretation of all schedules.

* These documents may be secured from the Interchurch World Movement, 45 West 18th Street
New York City.

The second, accuracy and completeness of data, is secured by team discipline. Towards this end a complete organization has been developed that enables the director to secure the desired facts with the greatest accuracy with the least expenditure of time and money consistent with efficiency. The system provides a series of checks so that responsibility must be assumed by every member of the department. At the close of the survey in each city the members of the survey team are rated in the order of their efficiency and all team promotions are made on the basis of these ratings. The order of responsibility is as follows:

- a. Each surveyor is responsible to the team clerk for accuracy and completeness of schedules.
- b. Each team clerk is responsible to the team leader.
- c. Each team leader is responsible to the chief statistician in the department.
- d. The chief statistician is responsible to the assistant director of the department.
- e. The assistant director is responsible to the director.
- f. The director is responsible to the head of the survey group.
- g. The head of the survey group is responsible to the Cabinet.

8. PRESENT STATUS OF THE DEPARTMENT.*

- a. The expensive preliminary work of building schedules has been completed.
- b. The experimental work necessary to developing economical methods of survey procedure has been done.
- c. The exacting work of selecting cities, counties and states in such manner as to furnish a valid basis for generalization has been completed.
- d. By May 15th about seven hundred churches will have been completed.
- e. About thirty surveyors have been trained and have already developed skill and efficiency and team organization is being perfected in the interests of accuracy, economy and speed.
- f. The department has organized its statistical group so that all data may be speedily tabulated and prepared for final evaluation and report.
- g. The summer months will be devoted to the gathering of data from churches and communities. The autumn and winter months will be devoted to specialized surveys and to the tabulation of returns and the preparation of the final reports. Only a small group of special investigators will be employed by the Department after September 1st.
- h. This Department is not engaged in building a program. It is devoting its energies to the collecting of material upon which a program may be built.

* Statement of date May 1st, 1920.

Training In Citizenship*

The report of this committee must necessarily be brief, as there have not been many returns from the questionnaire sent out to Directors of Education.

This subject, "Training in Citizenship," is correlative with the subject of last year, "The International Spirit in the Church School," for Training in the New Citizenship implies a citizenship expressing itself in family, group, community, national and world-life. When Directors of Education were asked to record experiments in this training, they were not being invited to do a new thing, but simply to enlarge their conceptions of an inherent part of their program.

We shall draw some conclusions at the close of this summary, but at the beginning, your committee would call your attention to one thing only, the emphasis, in all the sessions of the Detroit Convention, on the part the Church School must play in making Democracy a permanent individual and race possession. Every speaker, from whatever angle he has approached the subject, (and not only those speakers in the Department of Church Schools, but those on other parts of the convention program as well) has come to the inevitable conclusion: This is supremely the task of the Church School. Let us see, now, what Directors have been doing to fulfil this task, and, finally, why they should continue to do it.

Here are the results of the questionnaire. Forty five (45) questionnaires and letters were sent out to Directors. There were sixteen replies; of these, seven reported very little; three were away in the army service; two had been working along other lines; two had very little to report as yet, but would have later, as they were working on the proposition, and were hindered by the disturbed conditions. Of the other nine who sent in reports, one possibly belongs in the above class. After replying, "very little being done," she wrote quite an extended explanation, the gist of it being that her work in Training in Citizenship was largely incidental as her "community is a highly cosmopolitan place with a very broad outlook. Therefore, the need is not pressing." The chairman of your committee doubts very much whether there is any community in America where the outlook is so broad, the atmosphere so highly cosmopolitan, and the need so little pressing that boys and girls will imbibe from the enveloping atmosphere sufficient education in the New Citizenship to enable them to meet intelligently the problems of the New Day.

With the elimination of the above replies, eight questionnaires are left to be reported upon. There follow some outstanding impressions received from looking over these.

1. The impression of a plan. All those who have been working along this line at all seem to have a plan, generally well worked out.
2. The plan includes training in all cases through the Church School. In most cases it also includes training through Boy Scouts, organized

* Report of the Committee on Training in Citizenship, appointed by The Association of Directors of Religious Education in Churches and The Department of Church Schools.

recreation, Young People's Societies, Community groups, and other unclassified groups. These last, are in a few cases, weekday group meetings of Church School departments for religious education.

3. It is gratifying to note that wherever there is a definite plan in operation for training in the new citizenship, it includes and ties together all of these various groups. Most of the replies indicate that the unifying element in all this is the Educational Director. In some cases it is not the Director alone, but his Board of Religious Education in consultation with him. One report indicated a Committee on Citizenship studying the local situation in preparation for forming a plan.

4. Under the question of instructional material, it is noticeable that this is being presented in a variety of ways:

(a) Through emphasis on Christian Citizenship in the regular course of study in the Church School.

(b) Through the natural preparation for participation in good citizenship and service activities.

(c) Through incorporation into the curriculum of courses especially designed to create ideals of democracy, to stimulate the practice of democracy by the example of Christian citizens, and to supply information essential to the accomplishment of democratic projects.

INSTRUCTIONAL MATERIAL MENTIONED.

Primary Children.

Only one school reported any for this group.

Junior Children.

Stories in Brotherhood—Hunting.

Giovanni, A Boy of Italy—Faris.

Instruction on Community Life.

African Adventures.

Older Adolescents.

Heroes of the Faith—(Scribner's)

How a Christian Chooses his Life Work (Biographies, visits, Studies.)

Mission Study (through stories, lantern slides, etc.)

Discussions of problems in making our parish a real democracy.

Red, Yellow and Black—Fahs.

Comrades in Service—Burton.

Making Life Count—Eugene Foster.

Study of Community Citizenship Enterprises (each class assuming interest in a particular object.)

The Gospel for a Working World.

Christianity, Democracy and Internationalism—Sheldon.

Christianity and World Democracy—Jones.

The Christian Conquest of America—Keeler.

Working Women of the Orient—Burton.

There is in all this a noticeable lack of suggestions of any kind about material for children under the Junior age. It is largely confined to adolescents of the high school and Senior groups.

5. Many forms of presenting this instructional material are used. The emphasis is on group discussions and in small groups. The work is done both on Sundays and weekdays.

6. In most cases this Training for Citizenship is considered the most important part of the curricula. We are reminded of Dr. Coe's suggestions that the curriculum will more and more be composed of a "series of experiments in social living." The replies received expressed this idea in various ways.

7. As to the question of training for citizenship through self-government, there were evidently various degrees of this. Some church schools were giving their pupils just a taste of it, utilizing the child activity under rather strict guidance. There were a few cases of complete self-government among high school groups. In one school the high school department is governed by a council, consisting of a member elected by each class in the department, and officers elected by the whole department. The young people plan and conduct almost all of the opening services of worship, with the advice and help of wise adult leaders. Council meetings are held regularly to discuss all department plans. In this department, if the adult leader is ill or absent, all goes smoothly without her. This form of training is imperative among adolescents. This is the real training for participation in the new citizenship.

8. As to the question: Do your groups coöperate with other church or social groups in the community? Not much light was thrown on this by the replies sent in. The following forms of community coöperation were mentioned.

(a) Community Boys' and Girls' Conferences. This is not just meeting together, but involves follow-up work after the conference by certain community tasks. These conferences are largely for the high school and the industrial groups.

(b) Exchange meetings with other Young People's Societies.

(c) One Discussion club of high school young people invited young people from the different denominations to attend their meeting and express their views on denominational coöperation, with the Inter-church World Movement in mind.

(d) A group of girls in a large church invited, as their guests to a dinner, groups of girls of the same age from neighboring mission churches, the object of the get-together being to rehearse for a denominational pageant. The hostesses showed their guests every attention, planned games for the social hour, saw that everyone met everyone else, each took a guest out to dinner, but there was none of the feeling that they were doing a favor to the others, for all were there to unite in a common task.

10. In answer to Question X, the general reply was that the plan used for training in the new citizenship included the idea of world

citizenship and the establishment of a world organization as a basis for world peace.

II. Very few directors were bold enough to tabulate many results of this training as yet. Possibly they are too modest. One report was most enlightening, revealing that the work done in that church was both an educational process and a result as well.

In conclusion, let us remind ourselves of a few plain facts. We have in every American community three great educational institutions, the Home, the School, and the Church. The state provides no agency for training in citizenship after school age. There are a number of children in private and parochial schools who receive very little in the way of training in citizenship. Many of these children are foreign born and alien to American and democratic ideals. We must constantly remember the great number of children who pass out of the influence of the public school after grammar school. The state, then, has no contact with this group in the 'teen age, the very time when citizenship training is needed most. This reveals the fact that a very small percentage of the youth of our country receive any training in citizenship, to say nothing of the Christian emphasis.

Citizenship, today, if it is to meet the demands of the new world just emerging, must be animated by the religious motive. It needs the Christian sanction and dynamic to make it carry over into daily living and to enlarge its ideal to world dimensions. Nothing else will do it. It becomes plain that this task of training for the new citizenship is the task of the Church through its church school or its unified program of religious education, by whatever name it is called. And, a second glance reveals, that while this task is the responsibility of the Church, it must be done, not on a church basis alone, but on a community basis. Who, in the community, must see to this? Is it not definitely the responsibility, as well as the privilege, of the Director of Religious Education in the local church?

*Marie C. Hunter, Chairman of Committee
on Training in Citizenship.*

A Study of American Men and Religious Education*

The widespread ignorance of the meaning of Christianity and of church membership demands a greatly increased emphasis on the teaching office of the Church.

The testimony that we have received goes to show that *if a vote were taken among chaplains and other religious workers as to the most serious failure of the Church, as evidenced in the army, a large majority would agree that it was the Church's failure as a teacher.* We have not succeeded in teaching Christianity to our own members, let alone distributing a clear knowledge of it through the community at large. If we learn our lesson the result will be a vastly greater emphasis on our teaching function. In comparison with other tasks it must have more thought, more energy, more financial support, both in the local church and in the denomination. It is furthermore a task that challenges us to the most effective interdenominational coöperation that can be achieved.

But while the fact that Christianity is so misunderstood is cause for the most careful consideration of the teaching function of the Church, it is also—strange as the remark may seem—a great ground for hope. For does it not mean that if only men did understand how deep and vital the Christian faith really is they would embrace it? If the rank and file of men were deliberately anti-Christian we might well despair. If they are indifferent to the Church through ignorance and misunderstanding we may surely hope that more effective teaching will remove the causes of the indifference and win for the Church the young manhood in which, as we have seen, there are such fine qualities on which to build.

1. *The revelation of the large degree of failure in our religious education challenges us to a far more serious attention to the Sunday school and a candid examination of its curriculum, methods of teaching and organization.*

It is upon the Sunday school that the Protestant churches have mainly depended for any systematic religious education of the children and youth. It is found in practically every church in every community. Yet the ignorance of young men as to the vital meaning of Christianity, so clearly disclosed in the cross section of youth that we had in the army, is an indication that the Sunday school must have been seriously ineffective in its work.

It is not here possible to point out in detail the causes of this failure in the Sunday school. Probably the chief factor is the inadequate time at its disposal, the necessity of crowding the entire program of worship, instruction and handwork into a single hour. The inadequate training of teachers, the lack of proper courses adapted to various ages or needs, the neglect to provide sufficient opportunity for self-expression in serv-

* Reprinted, by permission, from "Religion Among American Men" (Association Press) the report of The Committee on The War and the Religious Outlook.

ice—these and other points might be noted. What we particularly desire to emphasize, however, is that we must regard the Sunday school with vastly more seriousness and give to it an attention that is consonant with the great opportunity it presents for training in Christian living.

It also seems important to urge upon all Christian workers a more thorough consideration of the definite purposes which the Sunday school should aim to achieve. Too often its function seems to be exhausted in simply teaching Bible stories, securing the memorization of Bible passages, and keeping children "interested" and off the street. We need to realize more clearly that the Sunday school exists fundamentally to teach the meaning of the Christian religion and to train in the Christian way of living. Chaplains criticize our religious education on the basis of its results, for its vagueness and failure to connect with the real business of living. Men have religious ideas, but these ideas have not sufficient definition or clarity to give men stability or an assurance of knowing where they stand. It appears to be quite possible for one to go to Sunday school and church considerably without ever gaining a clear conception of what Christianity is. And in the case of great numbers the Christian view of life not only fails to control action but has the air of being something that is perhaps vaguely true but inapplicable. Our religious education must be more definite and more vitally connected with the positive Christian duties and the Christian way of life.

2. Training in intelligent habits of private and public worship should be greatly stressed.

The army experience has been a tremendous demonstration of the power of routine in carrying men over the periods when impulse is exhausted and interest is at low ebb, and in giving the individual the stimulus and support of group action. At the same time it has exerted a great strain on the routine of religion, on the habitual practices of private and public worship. The evidence is that very few Christians within Protestantism have deeply grooved and intelligent religious habits. Neither public worship nor private prayer is the regular practice of a large number. To teach the use of these habits, guide their development and give them the strength that comes from use should be one of the principle efforts in religious education.

We find ourselves in hearty agreement with the statement of the Archbishop's First Committee of Inquiry: "A Sunday school which makes no systematic provision for training in worship is seriously defective and the deficiency should receive the most earnest consideration in view not only of the general principle but of the conditions of the day."

3. Two false conceptions of Christianity should be openly and convincingly combated—that it is a selfish thing and that it is a negative thing.

The best way to combat these current criticisms of Christianity as taught by the Church is to see to it that the Christian life as we teach it consists in neither of these things, but in positive love and active good

will. There is a place for the negatives, the "Thou shalt nots," as restrictions placed on the man who would gain a positive ideal. But, if by our use of the Ten Commandments or of more modern prohibitions, we are training men to look upon these as the primary or characteristic element in Christian ethics, we are justifying the criticism. Similarly there is self-interest—not selfish interest—in the Christian motive. He who would find his life must lose it, but the promise is that he shall find it. That is quite different from making the Christian goal individual future safety or selfish inner peace.

4. *A Christian interpretation of sex life* must be a regular part of all Christian education.

Whatever the percentage, it is agreed that sexual immorality represents the gravest problem in personal morality presented in the army. There has been a great advance in physical and medical education on this subject. There should be a corresponding effort on the part of the Church to give its membership a Christian interpretation of sex life. "Thou shalt not commit adultery" is not enough. Only an interpretation of sex life as the physical expression of spiritual love and as a divine creative power will lift it to a Christian level and give men positive motives for self-control. But this cannot be accomplished if we postpone all serious attention to the problem until the age of young manhood is reached. Education in the Christian ideals of sexual relationships, wisely adapted to the developing life of the individual, must become an integral part of the whole process of religious education.

5. *The religious instruction and training given in the home outlives all other religious education.* In directing or controlling that influence lies our greatest opportunity.

"The faith they have comes from home for the most part and generally from a good mother who taught them." The parish minister discovered long ago that the idealism and religious interest of parents is at its height in their thought of their children. The minister in the service has been impressed again and again with the fact that the idealism and faith of men so often center in their home and especially in the mother. It is in the relationship of parent and child that by far the greatest opportunity for religious instruction and training lies.

But with the development of specialized agencies of religious education there seems to have come a lessening of definite or systematic education of children in the home. The Church needs to provide courses of study for parents, plans for family worship, suggestions as to the cultivation of right attitudes towards others, and in other ways to stimulate and guide and help parents in the religious education of children. If we can center attention on the primary obligation of the home in religious training we shall be doing the most effective thing possible in the development of Christians. The renewing of the religious life and spiritual atmosphere of the home is at the root of our task. If we fail here we shall fail everywhere.

Community Agencies and Public Opinion*

I. The Responsibility of Community Agencies Working With Boys and Girls for the Formation of Public Opinion.

1. On what matters do boys and girls have opportunity to form and exercise their own public opinion?

Teaching staff.	Fraternities and organizations.
Recreation.	Speeches at Assembly.
Bible courses.	High school publications.
School honor.	Labor questions.
Modes of dramatic expression.	Church and Church program.
Leadership—officers, etc.	Street-car fares, etc.
Social conduct—parties, etc.	Health.
Personal appearance and attire.	Community buildings.
Gifts. Awards.	Home discipline.

2. In what ways do the boys and girls express their opinions?

School strikes.	Through social groups.
Class meetings.	Formal action.
Applause.	Parades and demonstrations.
Social ostracism.	Campaigns.
School papers, uncensored.	Team and school loyalty.
Manner of dress.	Hi-Y-Club.

(WORKING BOYS AND GIRLS.)

Attitude toward job and employer.	Holiday celebrations.
Newsboys Associations.	Strikes.
Employed Boys' Brotherhoods.	
Through boys' papers.	Suggestion bureaus.

3. What factors enter in the formation of young people's public opinion?

Personal bias.	Social activity, doing things together.
Previous experience.	Influence of boys and girls on one another.
Personality and opinion of leaders.	School traditions.
Majority opinion.	Movies.

*The Department of Christian Associations called a conference, at the Pittsburgh Convention, of "Community Agencies Working with Boys and Girls", by which was meant local institutions and general organizations having local units specifically for youth. Instead of a formal program of papers and discussion, the leaders placed upon a blackboard the questions given in the outline and developed by discussion, in the large and representative group in attendance, the points set down under each numbered head. The department will be organized henceforth on the basis of a common platform for all community agencies.

Reflection of home.	Billboards.
Local manners, customs, standards.	Press, magazines, books, etc.
Some great public need.	Organized movements of boys and girls.
Sunday-school and Church.	
Definite propaganda.	Store customs, etc.

4. On which are boys and girls more likely to act,—influence or prejudice?

II. Community agencies at work.*

Church school and church.	Y. M. C. A.
School.	Y. W. C. A.
Boy Scouts.	Community House.
Girl Scouts.	Public Health Service.
Camp Fire Girls.	

III. What are these agencies doing in forming public opinion?

Campaigns.	
Thrift.	
Find Yourself.	
Self-expression.	
Self government in organization and program.	
Camps and Conferences.	
Safeguarding leadership.	
Program.	
Debating.	
Discussion.	
Dramatics.	
Father-and-Son Programs.	
Mother-and-Daughter programs.	
Municipal movements. (Community plans.)	
Periodicals, magazines, etc.	
Public opinion—Young People's Societies.	
Training in leadership.	

Leaders must be trained to act as advisers.

Enlisting leaders.

Through all the effort made the goal toward which it is directed must ever be kept before those who work with young people. The goal is that of Christian Idealism.

"In a class by itself deserves to be placed The Religious Education Association, which has done so much by its annual conventions and its magazine to promote higher ideals of religious education, to bring together the leaders in that work for consultation and inspiration, and to quicken the production of valuable literature on the subject"—From "*The Church and Religious Education*" by The Committee on The War and The Religious Outlook.

* Only those agencies represented at the session are listed.

Notes

It is announced that the seminary of the United Presbyterian Church, now at Xenia, will be moved to St. Louis.

Professor J. L. Kesler, formerly of Baylor College, is in charge of the work in Religious Education at Vanderbilt University School of Religion.

Hendrix College, Conway, Arkansas, has called Mr. Erwin L. Shaver, a graduate of Union Theological Seminary, to the chair of Religious Education.

Mr. Marion Lawrence has been elected, by the Executive Committee of the International Sunday School Association, in view of his long, and capable leadership, as Secretary for life.

Professor T. W. Galloway, formerly of Beloit College, has become associated with the International Committee of Y. M. C. A. leading a special study of the problems of sex education.

The Disciples Church has created a new administrative unit system; in one of these units, that for the Rocky Mountain region, the Rev. O. A. Kuhn will be director of Religious Education, with headquarters at Denver.

A "Church and Community Convention" is planned for the first week of June, at Cleveland, under the leadership of the Federal Council of Churches, to consider the coördination of religious agencies in community life.

Seventy-two commissions have been appointed by coöperating church bodies to arrange the World Conference on Christian Faith and Order; these commissions will meet, to make arrangements, at Geneva, Switzerland, August 12-26.

The Rev. Thomas S. Young, D. D., has been appointed in charge of the daily vacation Bible School work carried on throughout the United States by the Department of Religious Education of the American Baptist Publication Society.

The Asylum Avenue Baptist Church, Hartford, Connecticut, has, under the direction of the Rev. Peter C. Wright, pastor, a systematic course of visual instruction in the developing missionary work of the church. The lectures, based on present work and developments in the home and mission fields, and illustrated with stereopticon slides are given every other Wednesday night.

The statistics of the churches of the United States, for 1919, show very few instances of gains in membership and many losses.

Mr. Timothy Ting Fang Lew, a graduate of Yale and of Union Theological Seminary, has sailed for China to take the chair of Religious Education at Nanking University.

The Director of Rural Work, of the Congregational Board (287 Fourth Avenue, New York) asks for suggestions on plans for rural churches equipments for a seven-day-a-week program.

The Federal Council of Churches, has, according to a circular of the War Department, approved the plans for Education, Recreation and Character building in the army; the school plans were briefly described in *RELIGIOUS EDUCATION* for April last.

The Southern Methodist Church will hold, this year, fifty District Schools of Religious Education, each lasting from a week to ten days, with from two to four class periods, divided into departmental courses, and two public lectures daily. So far these schools enroll from two to five hundred persons.

A very successful training institute is being conducted in Kyoto, Japan, with an average attendance of over eighty Sunday-school teachers. The institute is organized for new teachers, that is, those who look forward to teaching in the schools of the city. Among those taking the courses are four Buddhists.

The corner stone of the Wesley Foundation, at the University of Illinois, was laid in April. The building will afford a center for the social-religious life of Methodist students and for courses in religious subjects, some on a credit basis and some on a voluntary basis, on the plan of University credits printed in *RELIGIOUS EDUCATION* for April last.

Northfield, Minn., the seat of Carleton College, is added to the list of places inaugurating week-day religious instruction for elementary school children. The Board of Education of the city permits school children to be absent, on Wednesdays, from the time of the afternoon recess until four o'clock, on written request from parents, to attend religious instructions at the church of their choice.

George Platt Knox, Ph. D., formerly Assistant Superintendent of Public Schools in St. Louis, has become the Educational Secretary for the International Sunday School Association. Besides the qualities which have made him a recognized leader in general education Dr. Knox brings to this work long experience in religious educational leadership in St. Louis. He was the president of the first guild for religious education organized in that city by the R.E.A.

The International Sunday School Association has purchased a tract of land on the shores of Lake Winnipesaukee, New Hampshire, to establish another training school and conference for leaders.

Professor W. S. Athearn says that, while for every eighty-two teachers in the public schools there is one trained supervisor, the Protestant Sunday schools have only one for every 2,716 teachers.

The survey work of the Department of Religious Education of the Inter-Church World Movement is to begin its first large detailed task with the state of Indiana; the capital and five larger cities will be taken for thorough work, to be followed by three typical counties. Twenty trained workers will have the surveys in charge.

Two central Summer Schools of Religious Education will be maintained this summer by the Southern Methodist Church, one at Dallas, Texas, at Southern Methodist University, and the other at Lake Junaluska, North Carolina. They will offer nineteen courses of study, each with twelve recitation days. No student may take more than two classes a day and must do two hours of daily study on each.

At the State Normal School at East Radford, Virginia, courses of training for church-school workers are given, on a voluntary basis, under the direction of Joseph E. Avant, Professor of Education. The aim is to prepare day-school teachers to be efficient church-school teachers. A unique feature of the course is that each pupil may use the text book of her own communion, and then the class together can correlate the material presented in all the texts.

Summer schools of Religious Education will be conducted this summer as follows: Auburn, New York—Registrar Auburn Theological Seminary; Chautauqua, New York—Miss Georgia Chamberlin, University of Chicago; Durham, New Hampshire—Rev. Byron J. Tarney, Manchester, N. H.; Elmhurst, Illinois—Rev. Theodore Mayer, 1716 Choteau Avenue, St. Louis; Franklin, Indiana—Rev. S. L. Roberts, Franklin, Indiana; Granville, Ohio—Rev. W. A. Holmes, Granville, Ohio; Lake Councilliching, Ontario,—T. A. Halpenny, Wesley Building, Toronto; Sackville, Canada—W. A. Ross, Moncton, New Brunswick; Sheffield, Alabama—W. F. Brooks, Tuscaloosa, Alabama; Wolfville, Nova Scotia—W. A. Ross, Moncton, New Brunswick, Canada.

ANNUAL REPORTS

The issue of *RELIGIOUS EDUCATION* for August will be an "Annual Report" number, with complete list of officers, Proceedings of the Annual Meeting and Minutes of The Council and of Departments, together with the Annual Reports of the Association.

FREE PAMPHLETS

In the April issue of *RELIGIOUS EDUCATION* there appeared a list of seventy-two pamphlets, on various aspects of religious education, which were available for free distribution through the central office in Chicago. An immediate and very heavy demand quickly exhausted the supply of some of the pamphlets, so that no more copies can be sent unless funds are given for their reprinting. A large number of persons asked to have the complete set sent; to do so would be to defeat the purpose for which these pamphlets were printed and collected, to send out material of a helpful character in answer to specific problems sent in to the bureau of information. So long as editions hold out the office will continue to send pamphlets and booklets when particular problems or needs are presented.

A revised edition of the Teacher-training bulletin of the International Sunday School Association—Educational Bulletin, No. 5—gives the new standards, courses and methods for local church training classes and community schools.

STUDENT MEMBERSHIP IN Y. W. C. A.

Twenty-five hundred members of the Young Women's Christian Association of this and other countries met in National Convention in Cleveland, Ohio, during the week of April 13, 1920. At that time the "Social Ideals" of the Federal Council of Churches of Christ in America, were adopted by unanimous vote; a program of housing work for women and girls was accepted, and, a vote of 1321 to 210, what has been known as the "Los Angeles Amendment" was adopted.

Active voting membership in the Young Women's Christian Association has always been based upon membership in an Evangelical Church. The Amendment offers an alternate basis of membership, operative only in student Associations, makes it possible for a girl, *if she prefers this basis*, to become an active member of such an Association upon two provisions. The first is that she make a personal declaration that she is in sympathy with the purpose of the Association which reads: "The Young Women's Christian Association of.....affirming the Christian faith in God, the Father; and in Jesus Christ, His only Son, our Lord and Saviour; and in the Holy Spirit, the Revealer of truth and Source of power for life and service; according to the teaching of the Holy Scripture and the witness of the Church, declares its purpose to be; (1) To lead students to faith in God through Jesus Christ; (2) to lead them into membership and service in the Christian Church; (3) to promote their growth in Christian faith and character, especially through the study of the Bible; (4) to influence them to devote themselves, in united effort with all Christians; to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world. The second provision is that she make the following declaration: "It is my purpose to live as a true follower of the Lord Jesus Christ "

Book Reviews

CHILDHOOD AND CHARACTER, *Hugh Hartshorne*. (Pilgrim Press, Boston, 1919. Pp. viii, 282) (F.O.) The subtitle of this book describes it as "an introduction to the study of the religious life of children." It aims, says the preface, "to introduce teachers to the study of childhood religion at first hand." In that statement are involved three outstanding characteristics which render it a notable addition to our resources in the field of religious education. It is a psychology of childhood which is concerned primarily with the religious development of children; it is written for teachers, and keeps steadily in view the pedagogical purpose; its method is scientific, its procedure inductive, and it is designed, not so much to present teachers with a fund of psychological information as to equip them to observe and understand children for themselves.

We have long waited for such a book. That it has come is evidence of the development that has taken place since the beginning of the present movement for religious education. Our child-psychology has for the most part been borrowed, rather than first hand; and it has been borrowed too often from sources comparatively unscientific, and from observers who were concerned with the religious development of children only in incidental, by-the-way fashion, or who caught only so much of it as they could describe in odd articles upon the "theological life" or the "religious concepts" of children in various localities. The notable exception has been in the case of Mrs. Mumford's excellent books on "The Dawn of Character" and "The Dawn of Religion in the Mind of a Child"; and in many respects Professor Hartshorne's book represents an advance upon these.

The first eight chapters present a concrete description of the moral and religious development of children, distinguishing the stages of "Babies," "Five-Year-Olds," "Little Fellows Six to Eight," "Boys and Girls" of nine to eleven or twelve, and "The Transition from Childhood to Youth." At appropriate points in this description, special chapters are inserted on "Observing the Religious Life of Children" and "Likenesses and Differences." The latter half of the book deals in systematic fashion with "Our Inherited Equipment," physical and social; with the ways of "Making over Human Nature;" and with the goal in character at which education properly aims. Special attention should be called to chapters 11, 12 and 13, which contain Professor Hartshorne's statement of the four factors involved in the educative process—whereby human nature may be made over—action, thinking, worship and motives. The chapter on motives trenchantly criticises the common methods of moral and religious education which appeal so constantly to self-seeking motives that the wonder is that children should ever grow up to be unselfish; and sets forth in convincing fashion, the psychological principles and something of the pedagogical methods involved in the appeal to and the development of motives of a sounder type. Keep the child's attention, the author counsels, "upon enterprises, rather than upon 'motives'; or upon social consequences rather than upon his own states of mind; and engage him in activities that will call into exercise his own potentialities and that will lead into the great human enterprises which are themselves the end to be achieved by men. Teach the children to seek first the Kingdom, and to find their satisfaction, not in the 'added things,' but in the life of the Kingdom itself."

The social point of view indicated in this quotation is consistently maintained throughout the book. It is propounded in the opening chapter in terms

quoted from the Declaration of Principles adopted by the Religious Education Association in 1917, for which Professor Hartshorne was at that time largely responsible. It is made explicit in the concluding discussion of character and democracy and of the relation to both of Christianity and education.

The book contains a great deal of concrete material, which serves both to illustrate the principles set forth, and to guide the reader's own observations. The "Rose Maland Stories" by an eight-year-old girl are more characteristic of children of that age than the well-known production of Daisy Ashford. An appendix contains a collection of incidents from child life, which furnish excellent material for study and discussion. There is an adequate bibliography, and charts and schedules which may serve as guides to the observation of children.

Professor Hartshorne has done a splendid piece of work. Teacher training classes will find it usable as a text-book; and parents, pastors and all concerned with the religious education of children should get acquainted with it and profit by the material which it contains.

TALKS TO SUNDAY SCHOOL TEACHERS, Luther Allan Weigle. (New York: George H. Doran Co., 1920, pp. 188.) (S. 3.) The training courses on "The Pupil" and "The Teacher" that Professor Weigle has already given us are essentially plans for study, with fairly comprehensive outlines. The present volume deals with many of the same topics, but in the way of informal chats, with considerable illustration. The same divisions prevail; twelve of the talks are on childhood, youth, and laws of growth, and twelve are on points that concern the teacher's preparation and methods. How elementary and sketchy the treatment is may be inferred from the fact that the average space devoted to the twenty-four topics is only about seven pages. To each chapter questions for investigation and discussion are appended, and likewise an annotated list of works for further reading.

The range of the suggested readings is so wide, and the selection is so evidently based upon academic standards, that one might question whether persons who are ready for this stiff reading must not also be ready for more substantial "talks." It is evident that the author feels it incumbent upon him to talk down to Sunday-school teachers. He does it so well—so clearly, simply, and winsomely—that the success of the book is a foregone conclusion. All the more striking is the assumption that such talking down is necessary. The well-earned popularity of his earlier work might justify a hope that he would follow it up with something more extended, more thorough, and (in the best sense of the term) academic. Probably he gages the situation correctly, however, when he keeps near the old level, and even goes somewhat below it in point of system and fulness of outline. If this is required to meet the present situation—if, in spite of what has happened in the last twenty years, we must still bottle-feed our teachers—we are surely in a "parlous" state. No doubt the book is needed; no doubt it will serve a useful purpose. Applause is due to the university professor who adapts himself thus to the extremities of our condition. But the most that will be accomplished by this method is the palliative treatment of a deep disease. Unless we go on to deal with the causes of this disease, it will re-create itself from generation to generation indefinitely.

One must not complain in much detail of omissions from a book that intends to be fragmentary. What is included is almost invariably some central, vital thing, or a part of it. The discussion of habit, however, leaves out one indispensable fact. Practice alone may not produce a habit. The farmer's work horses have gone away from the barn to the plow or the harrow a thousand times, and back a thousand times, but this equality of practice does not produce

identical results. The horses are far readier to go in one direction than the other. Satisfaction in an act is one of the fundamental factors in habit formation. Again, one may question whether the three stages of religious life that are recognized in our educationally neglected churches (nurture, decision, experience,) should be taken as normal. But I forbear further dissection of a book that so admirably fits its purpose.

George A. Coe.

Book Notices

THE YOUNG MAN AND TEACHING, *Henry Parks Wright*, (Macmillan Co., New York, 1920.) (K. o.) A timely practical discussion of the personal and professional aspects of teaching, especially as to its appeal to college men.

THE CHRISTIAN FAITH AND THE NEW DAY, *Cleland Boyd McAfee*. (Macmillan Co., New York, 1920, 9oc.) (B. 6) What revisions are necessary in the theology of Christian churches? The author frankly pleads for a more democratic and practical creed, and warns of the results of failure honestly to face the present situation.

THE REBIRTH OF KOREA, *Hueng-Wo Cynn*. (Abingdon Press, New York, 1920.) (Q. 9 F.) Now, this is what we want, books on missions by natives, a book on the new Korea of this year by a Korean.

CHAPEL SERVICE BOOK, edited by *J. S. Stevens, K. P. Harrington and A. W. Harris*. (Abingdon Press, New York, 1920, \$1.50 net.) (X. 8) The distinctive feature of this book for college chapel is that, at each opening there is a hymn, a scripture reading and a prayer. The plan is a wise one and the selections are nearly all good but there are often infelicities in their groupings, especially as to the relations between prayers and readings.

RELIGION AMONG AMERICAN MEN, *Committee on the War and the Religious Outlook*. (Association Press, New York, 1920, \$1.50.) (F. o.) This is an important book; it presents a well-balanced study of the religious condition of men in the army and of the effects of the war on religious life. Certain conclusions are quite clear: that no clear judgment prevails as to the effect—whether good or bad; that the sweeping spiritual revival that was expected did not come; that no one could regard war as friendly to the religious life; that the most startling revelation was that of the ignorance of men regarding religious history and general religious knowledge. (We reprint on other pages a section of the report dealing with Religious Education.) In this respect the report agrees with the study of the British Army; when there is a chance to get at the real field of religion, in the minds and wills and ways of men, it is evident that the weakest part of our religious program is that which relates to education. One cannot but wonder, however, whether those who prepared this report were not thinking of religious education rather exclusively in terms of knowledge, so many of their strictures refer to "ignorance."

THE MANUAL OF INTERCHURCH WORK, Edited by *Roy B. Guild*. (Interchurch Federation of Federal Council of Churches, New York, 1917.) (Q. 1) The section on religious education presents the report of the Commission on Religious Education and develops the plans of community organization.

THE COMMUNITY CENTER, *L. J. Hanifan*. (Silver, Burdett & Co., New York, 1920.) (N. 9.6) A book that has long been needed, presenting in simple, practicable form not only accounts of methods in community centers in connection with schools but also giving materials and directions for the program of centers.

Will be useful to workers in churches as showing the lines of coöperation with community centers, and as suggesting many possible methods of work where churches must serve as centers.

NEW FURROWS IN OLD FIELDS, *William C. Covert*. (George H. Doran Co., New York, 1920.) A book we would place in the hands of the pessimistic, as to religion in the world, for it has a way of laying hold on the essential elements of the spiritual in life today.

A MORE CHRISTIAN INDUSTRIAL ORDER, *Henry Sloan Coffin*. (Macmillan Co., New York, 1920, \$1.00.) (N. 6) The Christian point of view on production, ownership, consumption, investment, labor and democracy, stated in the modern fraternal terms one would expect from the author, and so presented as to stimulate thought.

THE CHURCH AND RELIGIOUS EDUCATION, *William D. Mackenzie*, for Committee on The War and the Religious Outlook (*Association Press*) (F. o.). This committee report presents, in a more philosophical form, the conclusions as to religious education reached in "Religion and American Men." It shows why Christianity must have a complete educational system and how this faith is propagated by education. It calls attention, briefly, to the duties of churches, colleges and schools. While it may seem to over-emphasize the instructional element it constitutes a persuasive campaign document for religious education in this hour of need.

THE COMMUNITY CHURCH, *Henry E. Jackson*. (Houghton, Mifflin Co., Boston, 1919, \$2.00.) (Q. 10) The sub-title is more accurate, "The Story of a Minister's Experience which Led Him from the Church Militant to the Church Democratic." Our modern world is just about ready for the community experience of unity in spiritual endeavor; it is to be regretted that Mr. Jackson did not tell us more about the Community Church, and less about his own disheartening experiences in formalistic churches. For practical purposes the valuable part of this book lies in the appendices with their suggestions of forms or organization.

THE NEW SOCIAL ORDER, *Harry F. Ward*. (Macmillan Company, New York, 1919.) (N. o). Professor Ward is one of those who realize that the new day is upon us. He presents in the first half of the book the nature and principles of the new order and, in the second, the experiments and movements looking toward the new order. The chapter on the Russian Soviet is the clearest study of this government to date. A strong chapter on "The Supremacy of Personality" shows that he has not fallen into the mistake common to many who hope that a new world can rise out of a shifting of the present economic elements. This work is likely to seriously shock all who believe in the divine right of things to remain wrong; but it is surely, constructively helpful in every paragraph.

CAN THE CHURCH SURVIVE IN THE CHANGING ORDER, *Albert P. Fitch*. (Macmillan Company, New York, 1920.) (Q. 1). A "multum in parvo" book. The answer to the title question appears to be "No, unless we can have a new and larger faith taking the place of absolute authority, a greater and more sincere devotion to realities and a fearless facing of the current situation." No minister ought to fail to read this trenchant booklet.

WOMEN OF ANCIENT ISRAEL, *Charlotte H. Adams*. (Womans Press, New York, 1912, 25c.) (Z. 4). Presents the time-atmosphere, narratives and significance of seven women of the Old Testament in a series of practical lessons suitable for classes.

THE MIND OF THE MESSIAH, *Charlotte H. Adams*. (Womans Press, New York, 1914, 40c.) (Z. 4) A modern text-book for Bible classes, especially de-

signed for the work of the Y.W.C.A. but likely to be very useful, particularly with intelligent women, in classes anywhere.

STUDIES IN KNOWING JESUS CHRIST, *Helen Thoburn*; THE GOLDEN WORD, *Katharine L. Richards*, THE ULTIMATE QUEST, *Katherine Gerwick*, PAUL THE CONQUEROR, *Mary R. Ely*, THE BUILDING OF THE KINGDOM, *Almira F. Holmes*. (Womans Press, New York, 1916.) (Z. 4) Short series of lessons and studies prepared especially for Y.W.C.A. classes and suitable for adult classes and for young people anywhere. These texts would be useful for groups outside the church school wishing to follow simple courses.

THE WAR AND THE RELIGIOUS OUTLOOK, *Robert E. Speer*, CHRISTIAN PRINCIPLES ESSENTIAL TO A NEW WORLD ORDER, *W. H. P. Faunce*, THE CHURCH'S MESSAGE TO THE NATION, *Harry E. Fosdick*, CHRISTIAN PRINCIPLES AND INDUSTRIAL RECONSTRUCTION, *Francis J. McConnell*, THE CHURCH AND RELIGIOUS EDUCATION, *Wm. Douglas Mackenzie*, THE NEW HOME MISSION OF THE CHURCH, *Wm. P. Shriver*, CHRISTIAN ASPECTS OF ECONOMIC RECONSTRUCTION, *Herbert N. Shenton*, THE WAR AND THE WOMAN POINT OF VIEW, *Rhoda E. McCulloch*. (Association Press, New York, 1919.) (N. q. 1) These pamphlets constitute the first separate studies from the "Committee on the War and the Religious Outlook," appointed by the Federal Council of Churches. Each one has its own value but those by Fosdick and Faunce are the most stimulating reading while that by Shenton deals most definitely with concrete problems.

A HUNDRED YEARS OF SUNDAY SCHOOL HISTORY IN ILLINOIS, *Andrew H. Mills*. (Author, Decatur, Ill., 1918, 15c.) (S. 1) While this is in no sense a history it is, as the author claims, a mosaic, a gathering up of events and of the facts about persons and leaders, so that there is here much of value to the historian.

COMMENT RENOVER LA FRANCE? *Jean Francois Victor Aicard*. (E. Flammarion, Paris, 1918.) (F. 2.) A striking discussion of the need for and the problems of moral training in France, especially in the situations created by the war. The characteristic virtues are treated in a series of short chapters with axiomatic conclusions. One chapter is given to The Boy Scouts.

THE THEOLOGY OF THE EPISTLES, *H. A. A. Kennedy*. (Charles Scribner's, New York, 1920, \$1.35.) (C. 3.) Excepting the Johannine letters we have a separate treatment of all the other New Testament Epistles in the light of their setting. The method is modern; the conclusions are simply stated and the historical material is handled skillfully.

NATIONAL IDEALS IN THE OLD TESTAMENT, *Henry J. Cadbury*, (Charles Scribner's, New York, 1920, \$1.75.) (A. 6.) The interwoven religious and social ideals of the national leaders of the Hebrews. The struggle between the philosophies of self-interest and wider love and the development of ideals and purposes of wider interest are well traced in this useful volume.

A BETTER WORLD, *Tyler Dennett*. (George H. Doran Co., New York, 1920.) (N. 4.) A readable and stimulating presentation of the relation of organized Christianity and its teaching to the present world situation, especially to the matter of international relationships. The author believes that intelligent Christian leadership can make a league of nations possible.

THE FIELD OF PHILOSOPHY, *Joseph A. Leighton*. (R. G. Adams & Co., Columbus, Ohio, 1919, \$2.00.) A very useful book to those who desire a succinct and yet inclusive survey of Classical, Medieval and Modern philosophy. The theories of the great teachers are briefly stated, and their relationships examined. A large amount of useful material is packed into this volume.

THE MODERN READER'S BIBLE FOR SCHOOLS, NEW TESTAMENT, *R. G. Moulton*. (Macmillan Company, New York, 1920, \$2.25.) (A. 7) An adaptation of Dr. Moulton's well-known "Modern Reader's Bible," brought within the compass of a single volume which includes the material desirable for use in schools and with young people. The Gospels are given complete and the Epistles and Acts are only slightly abbreviated. An introduction is given for each book.

WHO IS MY NEIGHBOR IN CLEVELAND? Prepared by *John F. Hall*. (Welfare Federation of Cleveland, 1919.) (N. 6.) There are six studies here, prepared by The Cleveland Welfare Federation (707 Electric Bldg.); the institutions and aspects of social work in Cleveland are studied directly, the material being prepared especially for church classes. Here is a venture that deserves praise, a step toward the immediacy of the curriculum especially for adults and young people. We are learning to look to Cleveland for many good things.

THE PROJECT METHOD, *William H. Kilpatrick*. (Teachers College, Columbia Univ., New York, 1918, 25c.) (K. 1.) An important, clear, straightforward statement of the basis and process of the project method; every teacher of religion should make a careful study of this little text.

THE RELATION BETWEEN RELIGION AND SCIENCE: A BIOLOGICAL APPROACH, *Angus Stewart Woodburne*. (Univ. of Chicago Press, Chicago, 1920) (B.6) Given the postulates of the new view of religion as a matter of social values, rather than an explication of origins and destinies, and of biological society, dealing with the religious person, we can readily see that there is a new attitude toward the supposed problem of the relation of science to religion. The writer of this thesis in a scholarly manner states the modern point of view.

THE TREATMENT OF THE PROBLEM OF CAPITAL AND LABOR IN SOCIAL-STUDY COURSES IN CHURCHES, *Clarence D. Blachly*. (Univ. of Chicago, Chicago 1920.) (S. 5.) An investigation into the degree to which this particular subject is treated in the curriculum for adults and a study of the different modes of presentations and interpretation, a valuable piece of work which will reveal the recent development of social studies in the school and the present lack of balance in them.

LEADERSHIP OF GIRLS' ACTIVITIES, *Mary E. Moxey*. (Methodist Book Concern, New York, 1919, 50c.) The social and physical needs of the girls' life, the place of recreation and social life in religious development and a discussion of methods and forms of recreational and service activities for girls. A very useful, practical piece of work, which should be in the hands of all who work with girls.

REASON AND BELIEF, *Sir Oliver Lodge*. (Geo. H. Doran Co., New York.) A handful of short essays on practical aspects of religious problems and especially on the relations of the biblical record to scientific knowledge.

MAN AND THE UNIVERSE, *Sir Oliver Lodge*. (Geo. H. Doran Co., New York.) A new edition, with new preface of the book which appeared as "Science and Immortality." Those who have followed this noted scientist in his discussions of the survivals of personality will be interested in his generous treatment of the wider range of religious thought, a ripe reflection of the present status of the old conflict between science and theology.

THE MORAL BASIS OF DEMOCRACY, *Arthur T. Hadley*. (Yale Univ. Press, New Haven, 1919, \$1.75.) (N. 5.) The personal ideals of character and service which determine the character of the good citizen of our times. While these chapters evidently were first given as Chapel addresses they are most readable, timely and stimulating. With their religious note and their practical emphasis they interpret the spirit of the University where they were delivered.

EDUCATION DURING ADOLESCENCE, *Ransom A. Mackie*. (E. P. Dutton & Co., New York, 1920.) (F. 3) This is really a running criticism and expanded commentary on Dr. G. Stanley Hall's "Psychology" and "Educational Problems" forming a general argument for the reconstruction of the high-school curriculum and organization on "genetic" lines.

NEW THOUGHTS ON AN OLD BOOK, *William A. Brown*. (Abingdon Press, New York, 1920.) (A. 6.) A development of the fundamental missionary emphasis of the biblical literature.

AN ETHICAL SYSTEM, *M. Deshumbert*. (Open Court Pub. Co., Chicago, 1917) (M. O.) This most interesting work has already been translated into seven languages; its thesis is that the determinative principle of good and evil is to be found in nature's unending effort to form and enlarge life, that the good is everything that contributes to the conservation and enlargement of life. The author thus finds the basis of morality in science rather than in revelation.

WHAT THE CHURCH HAS DONE FOR EDUCATION, *D. M. Champion*. (Society for Promoting Christian Knowledge, London, England, 1919.) (F. 9) A succinct and useful historical survey of work in England from the earliest times.

EDUCATION FOR DEMOCRACY, *Henry F. Cope*. (Macmillan Co., New York, 1920, \$2.00.) (F. 1.) Gives the arguments for and the methods of training the young to the democratic life of helpful fellowship under religious motives.

RELIGIOUS EDUCATION FOR DEMOCRACY, *Florence Buck*. (American Unitarian Association, Boston.) (F. o.) A bulletin, for free distribution, giving cogently the ideals of a course in religious instruction.

SCOUTING, April 8, 1920. Tenth Annual Report of the Boy Scouts of America. (Boy Scouts of America, New York City, 1920.) (R. 1.)

MANUAL FOR THE KINDERGARTEN, *Florence H. Towne*, TWENTY-NINE BIBLE LESSONS FOR THE DAILY VACATION BIBLE SCHOOL, *Lola M. Striblen*, *Archibald McClure*, *Gerrit Verkuyl*, THE LIFE OF JESUS, AND HOW WE ARE TO LIVE, *Bertram G. Jackson*, A MANUAL OF CRAFT WORK, *George T. Arnold*. (Presbyterian Board of Publication & Sabbath School Work, Philadelphia, 1919.) (S. 8 D. V.) Text books for the Daily Vacation Bible School. Not particularly different as to lesson material and treatment from the usual Sunday lessons. The craft work is more on the usual public school lines.

STEPS IN THE DEVELOPMENT OF AMERICAN DEMOCRACY, *A. C. McLaughlin*. (Abingdon Press, New York, \$1.50.) Eight lectures, briefly tracing the development of the spirit and ideals of democracy in the United States, with the spiritual and moral significances of the movement in mind.

SCHOOLS AND THE CHRISTIAN SCHOOL, *Henry C. Haithcox*. (R. G. Badger, Boston, 1919, \$1.25.) (F.O.) A grain of gold in a bushel of dust, perhaps two grains.

JESUS AND THE YOUNG MAN OF TODAY, *John M. Holmes*. (Macmillan Co., New York, 1919.) (S.8-20) Studies, on the daily assignment plan, based on the Gospel records but frankly adopting the modern point of view, reasonable and likely to be helpful to the modern young man.

THE ACTS, *Charles R. Erdman*. (Westminster Press, Philadelphia, 1919. S.8-20) A suitable text-book for college voluntary classes and adult organizations.

PUBLIC EDUCATION IN DELAWARE, Report to Public School Commission of Delaware. (General Education Board, New York, 1919.) (T.1)

LIFE OF HENRY BARNARD, *Bernard C. Steiner*. (Government Printing Office, Washington, D. C., 1919.) (T.1)

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